

The

Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, July 18, 1985

Published Since 1877

Ole Miss students at Anchor say, "Don't be a pew sitter"

By Lynda Tullos

Students at Ole Miss take their studies seriously.

Their Bible study that is.

Many students on the Oxford campus have chosen to actively serve Christ through the local churches. While just about every Baptist Church in the area is flooded with a congregation of Ole Miss students, many in serving capacities, one church in particular exemplifies student participation in the service of our Savior, Jesus Christ.

Anchor Baptist Church, a small church between Oxford and a neighbor city, Water Valley, has many heavenly hosts that come straight off the UM campus.

Troy Hurdle, a junior in banking and finance, serves Anchor as Sunday School director and as a teacher in the Church Training program. He also served the Baptist Student Union in

the past year as evangelism chairman.

"I felt like the Lord led me (into the ministry) and I was obedient," he said.

Hurdle said that his involvement in the BSU has aided him in his position at Anchor.

"The BSU has helped me develop my spiritual walk with the Lord. This has helped me to become more of a leader in the church.

"I have used things learned in discipleship and Masterlife in Training Union, Wednesday night services, or incorporated into my sermons this wealth of knowledge I've gathered and fed it back to them," Hurdle said.

Hurdle said he plans to attend seminary at Southwestern and is considering summer missions for the summer of '86.

Scott Kellum, a junior in visual communications, also plans to serve

the Lord in full-time Christian ministry.

Kellum serves Anchor, as well as Jesus Christ, as pastor of the children's church at Anchor. Kellum said his work with the children has helped with BSU Back Yard Bible Clubs. "I would hate to go into something like that cold turkey," he said.

(The BSU sponsors a Back Yard Bible Club bi-annually for minority children at a local low-income housing project.)

Kellum said he believes all Christians are called to be involved with the local church. The church and the BSU should work together in a type of "cooperative" program, Kellum said.

Tammie Avant, a junior social work major, said she believes work like Kellum's is important to the future of the church.

"I think important leadership roles in the church now will one day form the leaders of the church.

"If you have the ability to fill a need, I believe God wants you there. It is a good way to grow and learn while being an asset to the church," she said.

"I think being really involved in a church while in college helps you to have a well-rounded college life — it's not complete without it."

Avant has served as a Sunday School teacher at Anchor, local missions chairman of the BSU, as a summer missionary, and has been elected as BSU vice-president for the coming year.

Mark Brown, assistant Sunday School director and choir member, serves Anchor in many different capacities, from his position with the Sunday School program to playing softball.

"I believe the church is a place where I can be spiritually fed. Whenever I'm not there and not active, I feel like I'm really missing out on something."

Brown said he believes it is a biblical principle to be active in the local church. While he does not feel the divine call into the ministry, he said he wants to be an active member of his church.

"I don't want to just be a pew sitter," Brown said.

And so the students at Anchor challenge us all, "Don't be a pew sitter; be an active servant of Christ Jesus."

Tullos is a student at Ole Miss.



Ken Fujisawa

Carey's Japanese student sees "the spiritual love"

By Cindy Cash

When a practicing Shintoist student from Toyo, Japan, transferred from the University of Southern Mississippi to William Carey College, he found a Christian environment that would later change the course of his life.

Kenichiroh Fujisawa felt the influence of new Christian acquaintances soon after arriving at Carey following one semester at USM.

"Their aim was different from mine," Fujisawa said about his new friends. "When I first came here I was not interested in Christianity. Then I noticed their spiritual love that came over everything. In Japan we have only mental and physical love.

"Donald Tyrone, a 1982 Carey graduate, talked to me about salvation and Christianity and I became a Christian at the end of my second semester here," Fujisawa said.

A Spanish and piano pedagogy major, Fujisawa has been studying at Carey for four years. Not knowing Carey was a Baptist school, he came across town from USM because he wanted to attend a smaller school and he wanted to stay in Hattiesburg.

After being in the United States for four years, he has discovered that American food is one of the best advantages of being here. "My favorite food is chicken and dumplings," said the slim Japanese student.

Complaining that he always gains weight when visiting friends Susan and Robert Beaver, both 1982 Carey graduates, Fujisawa has cultivated tastes for fried chicken, peach cobbler, and pizza. Having visited several homes of American families, he has had wide experience in Southern cuisine but still adds soy sauce to much of his food.

However, another American custom keeps his reverence for

food in check. Working out at the Hattiesburg Racquetball and Fitness Center and bike riding are just two of the ways Fujisawa tries to keep up with his "big, macho American friends."

As a member of Temple Church in Hattiesburg, Fujisawa participates in the Celebration Singers; Revelation, a contemporary Christian singing group; Church Training; and Sunday School. He has a wide range of experience in piano performances and has given concerts in churches in Los Angeles and South Carolina, as well as locally.

Raised in the Shinto religion in Japan, Fujisawa explains that in his country people do not mention God and are much more introverted than Americans in their religious practices.

Therefore, he felt strange in his first chapel service at Carey, seeing people praying together. Chapel was his first exposure to a Christian worship service.

Since his conversion to Christianity, Fujisawa has had immense support from families and friends in the United States, such as Carey sophomore Brett Valentine and his parents, Mr. and Mrs. J. G. Valentine of Vicksburg.

"His parents treat me like their son," said Fujisawa, who has spent weekends and part of Christmas vacation in their home.

A president's list scholar, Fujisawa has received a well-rounded college experience with membership in Alpha Chi, the American Guild of Organists, the Carey Chorale, Junior/Senior Honors, the Fellowship of International Students and the Baptist Student Union.

Cindy Cash is a student writer with the Carey office of public relations.



Four of the Ole Miss students at Anchor Church are, left to right, Tammie Avant, Scott Kellum, Troy Hurdle, and Mark Brown.

What's inside?

Editorials, Page 2

Results were worth the cost

Faces and Places, Page 9

Georgia's Golden Isles

Carter, Graham address BWA, Page 3

Student reporters cover convention, Page 5

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Editorials..... by don mcgregor

Results were worth the cost

The major endeavor of Mississippi Baptists' partnership effort with the three countries of the Rio de la Plata was a series of evangelistic meetings in Uruguay and Argentina in April, May, and June. The final meetings ended about the last of June. The partnership countries of the Rio de la Plata are Argentina, Paraguay, and Uruguay.

The partnership arrangement got underway in early 1981, when a small group of Mississippi Baptists went on a fact-finding and promotional trip that covered a great deal of the three countries in two weeks. This group included the executive secretary-treasurer, the editor, the Woman's Missionary Union executive secretary, the Brotherhood director, the president of the convention, and the president of the Convention Board. Jason Carlisle, missionary to Uruguay, was in Mississippi on furlough and accompanied the group as interpreter. He became the first Mississippi coordinator for the endeavor.

Subsequently, Mary and Perry Sanderford of Pinelake Church in Rankin County became the first volunteers to take part in the effort by going to New Dawn Church in Montevideo, Uruguay, and Burzaco Church in Buenos Aires, Argentina, as well as in helping during mission week in Uruguay.

There have been many heroes during these almost five years. Mary and Perry are two of them.

The partnership was supposed to have ended with 1984, but the Malvinas conflict between England and Argentina put the project on hold for about a year. The Argentina Baptists asked that it be extended for at

least a year, and it was. The evangelistic crusades were the result.

During the three waves of evangelistic activity, there were meetings held in 98 churches in Argentina. There was one trip to Uruguay during which there were meetings in 13 churches. Altogether there were 173 persons who participated from the United States. Most of them were from Mississippi. Their efforts resulted in 4,316 professions of faith.

In the Southern Hemisphere it is now winter. The waves of Mississippians going to Argentina started in April in the southernmost part and moved north as the days got colder. The first wave had a revival team that conducted a service on Sunday morning in Ushuaia, Argentina, the southernmost organized municipality in the world.

As the waves moved north, however, they missed two large cities, Buenos Aires and Santa Fe. The Argentine Baptists are asking that additional teams visit their country in 1986 to conduct revival services there.

Surely that is a worthwhile request.

If it is to be honored, however, plans will need to get under way before very much longer.

Should we give consideration to such a request? Those who participated in this year's revivals would no doubt give a resounding yes. How can you deny the impact of 4,316 professions of faith in so short a period of time. Was the preaching better? No. Was the visitation more intense? Perhaps, but that is not the complete answer. One big reason for the large number of professions lies in the fact that 173 persons from the United States, particularly from Mississippi, cared enough to go to the trouble and expense of going there. That had its impact. On one occasion in Mendoza the Mississippi team was allowed to visit in a home where the husband had refused to listen to the gospel before, even though his wife was a member of the church. He made a profession of faith that day, and subsequent correspondence was revealed that he continues to be active in the church.

That is why we entered into the partnership with the Rio de la Plata. Officially it will end on Dec. 31. The

Guest opinion . . .

Illegal drugs in Mississippi

By Chester L. Quarles
Part 1 of 2 parts

Illegal drugs usage is increasing in Mississippi. In 1984, the Mississippi Bureau of Narcotics processed 2,438 narcotics cases involving 2,184 defendants. Nearly \$131,873,673 million in drugs were seized. These figures do not include cases initiated by police and sheriffs' departments or federal officers.

The arrest of hardened criminals has also increased. Eighty-six percent more drug smugglers are being arrested with weapons than only one year ago. No more are we dealing with a "wayward youth" simply making a mistake.

Some well-meaning citizens in our state, often including law enforcement officers and prosecutors, seem to think there are fewer drug problems today than there were a few years ago. This is a myth!

Let me set the record straight. We are now witnessing the drug market as it expands to include a much broader range of ages. The amounts of illegal drugs are going up, not coming down.

In 1978, 1979, and 1980, this writer had the privilege of serving as the director of the Mississippi Bureau of Narcotics. With an elite force of highly trained agents, I implemented Governor Cliff Finch's strike force concept to take drugs off the street. Our arrests went down, and our drug seizures went up. We went up 1,700 percent in one year on marijuana poundage per seizure and 7,600 on hallucinogenic drug dosage per seizure.

In 1979, Florida and Texas, in a concerted team effort of many cooperative police agencies, drove the drug smugglers from their states; and they moved into the waterways and skies of Mississippi and Alabama. We seized 289,000 pounds of marijuana in less than 15 months.

While I was director, the Mississippi Bureau of Narcotics stopped the arrest of large numbers of teenagers. The age of narcotic defendants rose from an average age of 16 to an average age of 29. The real drug problems are with older people, not younger ones.

Arresting teenagers is like an adult male shaving — you have to do it every day. Targeting smugglers, though, can keep drugs off the streets entirely.

If you wonder who the real drug criminals are in Mississippi, look to those with quick wealth in our civic clubs, our schools, and even our churches. We are all aware of the embarrassment around allegations pertaining to a drug smuggling pastor on the Mississippi Gulf Coast.

Brother Kermit D. McGregor, who has pastored several Mississippi churches, shared with me an exceptional experience he had several years ago. He witnessed a drug deal in his sanctuary during the church service! In another church, he felt threatened and intimidated by the drug pushers in his community.

No field is exempt from drug runners. Our files in the Bureau of Narcotics included politicians, farmers,

lawyers, accountants, ministers, pilots, and countless other fields including law enforcement.

I'll never forget listening to a legal tape recording of a drug criminal telling his protegee to leave the Jaycees and join the church. With a great deal of profanity, he said, "I teach a Sunday School Class at the First Baptist Church. Those people think I'm really a nice fellow!" Many of our drug criminals are nice fellows in their own communities. They drive at least 100 miles away from home to commit their offenses and do not commit criminal acts close to home.

These men and women are often "good neighbors," in a secular sense. Of course, they can afford to be liberal spenders because their biggest concern is the Internal Revenue Service tracing their check flow. These criminals can afford to help others in times of tragedy, fire, and illness. One of our North Mississippi drug dealers, who owned an automobile dealership financed with drug money, gave his pastor a car. Whenever there was a need in their community, the pastor could always call on his wealthy Sunday School teacher, who was also a corrupt, drug-smuggling, Dixie Mafia charlatan.

Many concerned citizens wonder why there is such a prevalence, indeed, even an abundance, of illegal narcotics in our state. The drugs themselves, their economic impact, and problems with our drug laws will be examined.

Marijuana is a milder

hallucinogenic drug than others, but it can destroy interest in food, school, sex, athletics, work, or any creative challenge. The use of pot is like any number of other sins. They look so appealing at first and seem so trivial in light of the Ten Commandments, but then they negatively affect the quality of one's entire existence.

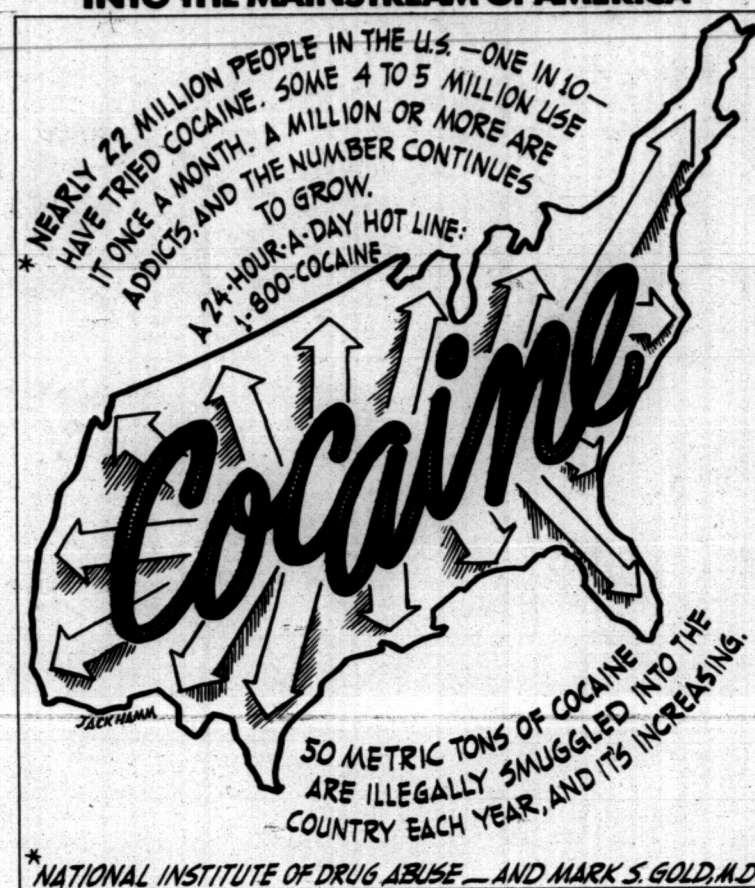
Cocaine is the preferred "recreational drug" in Mississippi. College students and jet-setters are more likely to use this drug than any other except pot (marijuana). Cocaine is alleged to be the safest drug on the illegal marketplace. We can document, however, that cocaine creates a psychosis (an extreme mental disorder) that often leads to murder and other serious crimes. Several of the killings which occurred in professional hockey games were influenced directly by cocaine.

Seventy-two percent of the cocaine sold in Mississippi is not cocaine. It is phencyclidine phosphate, which is commonly known as PCP or angel dust. Angel dust is a very dangerous hallucinogenic drug related to LSD. Many of the children and teenagers in America who have murdered their own parents or other family members were under the influence of PCP at the time.

(To be continued next week)

Chester L. Quarles is associate professor of law enforcement at the University of Mississippi and president of CSA, Inc., a security and alarm company.

INTO THE MAINSTREAM OF AMERICA



* NATIONAL INSTITUTE OF DRUG ABUSE — AND MARK S. GOLD, M.D.

Macedonian call is still being heard, however, and the door is wide open. Surely it deserves very serious consideration.

The participants in the first wave in April were listed in the Baptist Record

issue of May 30. Those who were members of the second and third waves in May and June will be listed next week.

Praise the Lord for his leadership, mercy, and grace.

The Baptist Record

(ISSN-0005-5778)

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Journal of
The Mississippi Baptist
Convention

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Executive Secretary-Treasurer

Volume 109

Number 23

The Baptist Record

Carter, Graham address Baptist World Alliance

By Roy Jennings

LOS ANGELES (BP) — Amid challenges from former U.S. President Jimmy Carter and Evangelist Billy Graham and reports from more than a dozen Baptist bodies, nearly 8,000 delegates to the 15th Baptist World Congress spoke out on issues ranging from religious liberty to terrorism and chose an Australian educator to lead the Baptist World Alliance the next five years.

During the six-day congress at the Los Angeles Convention Center, the delegates, greeted by President Ronald Reagan by videotape and by Los Angeles Mayor Tom Bradley in person, were treated to a program which drew upon flag ceremonies, drama, exhibits, native costumes, festivals, and music to develop the theme, "Out of Darkness into the Light of Christ."

Godfrey Noel Vose, principal of Baptist Theological College of Western Australia, Bentley, won the

BWA presidency without opposition, succeeding Duke McCall of Louisville, Ky.

Besides religious liberty and terrorism, the delegates took positions on racism, conflict in Nicaragua, peace and disarmament, world aid, Christian lifestyles, and the United Nations.

In reaffirming "the cherished principle of religious liberty," the delegates urged all Baptists "to become more informed about the circumstances of other believers and to pray, speak and act in every way possible for the support and encouragement of the many thousands of Christians called upon to suffer for their faith in these days."

Efforts to amend the resolution to single out persecuted Baptists in Russia as an example failed. The resolutions committee chose not to single out any one nation because it could have named a number of countries, a spokesman explained.

In condemning racism in general and apartheid in particular, the delegates declared "We urge Baptists everywhere to call upon their government to stand firmly against all forms of support for South Africa as long as apartheid remains on their statute book."

The practice of terrorism was labeled "a violation of international law and an assault on the conscience of humanity."

The resolution on Nicaragua called on all the powers concerned to "draw back from this dangerous confrontation by discontinuing the arms buildup and the economic blockade."

Another urged "Baptists everywhere to examine their ways of life in the light of scriptural injunctions to feed the hungry, clothe the naked, house the homeless, heal the sick, care for the disadvantaged and

(Continued on page 7)

Charles Pickering

Theological angle important, says Peace Committee member

By Tim Nicholas

The only Mississippian on the Southern Baptist Peace Committee has come to believe that the motivations of those involved in the controversies are less political than he once thought.

Charles Pickering, an attorney, member of First Church, Laurel, and president of the Mississippi Baptist Convention, has had enough exposure to leaders of the controversy to make such an evaluation.

Pickering, who organized a prayer

retreat at his farm last March for Mississippians involved in the controversy, is the man who called the St. Louis meeting from which was born the nucleus of an idea to solve SBC troubles.

Pickering drew together other state convention presidents to discuss the problems and from their meetings came the peace committee proposal and a list of people who could serve on such a committee. Messengers to the SBC in June approved the pro-

posal and the list, with only minor changes.

The first meeting of the newly-elected Peace Committee, chaired by Charles Fuller, pastor of First Church, Roanoke, Va., will be Aug. 5-6 at the Executive Committee offices in Nashville. Pickering said he did not know whether the meeting would be public or closed. The proposal passed by messengers allowed for closed meetings if the committee desired.

Pickering's education in SBC machinations has led him to believe that "both sides believe if they don't win, the SBC is doomed." He said he believes that though there is a political dimension, that the theological perspective is the important one.

He said that the inerrantists "fear there has been a drift toward liberalism and that it undermines the ability of those being trained for the ministry to stand in the pulpit and to speak with authority the message of God." Pickering said they feel this was the root cause of the demise of the Baptist Union of England. "It is a real fear... many feel if they do not win, the SBC is in serious trouble, if not doomed."

On the other hand, says Pickering, "there is a feeling that the conservative/inerrantist group is too rigid and that if the denominational loyalist side loses, we will become rigid fun-

(Continued on page 4)



Earl Craig, right, pastor of First Church, Jackson, was presented a plaque recently for his church's participation in the "Great Churches of America" television program on the ACTS network. Making the presentation is Jimmy R. Allen, left, president of ACTS and the Radio and Television Commission.



Joe Tuten, right, pastor of Calvary Church, Jackson, and chairman of that city's local ACTS board, is presented a plaque recognizing the board's leadership in local programming for the ACTS network. Making the presentation is Jimmy R. Allen, left, president of ACTS and the Radio and Television Commission.

Tuten, Craig honored by Radio-TV Commission

Joe Tuten, pastor of Calvary Church, Jackson, has been cited by ACTS (The American Christian Television System) for his leadership role in helping Jackson's local ACTS board get the Baptist network on the air in that city.

The local ACTS board in Jackson is composed of representatives from 22 churches in Mississippi's capital city. Tuten is chairman of that board.

ACTS is the 24-hour-a-day network launched in 1984 by the Radio and Television Commission. "Programming is a mixture of wholesome family shows and soft-sell religion from Baptists and other mainline denominations," a spokesman noted. The service is carried on almost 200 franchise cable systems as well as private cable systems and low-power television stations and reaches more than 3 million homes.

The Jackson local ACTS board

recently was presented the network's first annual Achievement Certificate. It is the only ACTS board in the network to have a full-time ACTS Operations Manager, Randy Wise. Wise is responsible for coordinating local programming and handling all the business aspects of the board.

"Dr. Tuten was one of the first pastors to catch the vision of what ACTS can accomplish as a network of quality family programming that also offers local churches opportunities to magnify their ministries to a media-oriented society," said Jimmy R. Allen, president of the Radio and Television Commission and creator of the ACTS network.

"Dr. Tuten has been a leader in local origination programming on ACTS for the churches, as well as for the community. He has worked hard in Jackson to ensure the network's suc-

(Continued on page 4)

Churchmen, piano duet features of music week

A concert by the Mississippi Singing Churchmen, dedicated of a nine-foot Baldwin piano for Gulfshore, an organ concert by Al Washburn, and recognition of winners of a music writing competition will all be features of the Music Leadership Conference, July 24-27 at Gulfshore Baptist Assembly.

The Mississippi Singing Churchmen's concert will take place, July 25, at 8 p.m. with Milfred Valentine, faculty member at Jones Junior College, directing. The concert is open to the public.

That same evening, at 7:45, the Baldwin piano will be dedicated.

Given by Parkway Church, Jackson, the piano was built circa 1901 and was used originally in the governor's mansion. It has been completely refurbished.

Dot Pray and Irene Martin, music specialists with the Mississippi Baptist Church Music Department, will be playing a piano-organ duet of a choral work transcribed for piano and organ, a piano medley of familiar hymn tunes, and Mrs. Pray and Mrs. Martin will together at the piano play an arrangement of a gospel song.

The organ concert by Al Washburn

(Continued on page 4)

Messengers to SBC give \$77,428 to hunger relief

NASHVILLE, Tenn. (BP)—Messengers to the 1985 Southern Baptist Convention in Dallas gave \$77,428 to their denominations' hunger relief program in a special offering taken on the second evening of the three-day meeting.

The hunger relief offering had been proposed in the convention's opening session by messenger Cecil P. Staton of Welcome, N. C.

Contacted after the convention, Staton said he was pleased with the positive response to his motion, although he was disappointed that less than half of the record 45,000-plus messengers were present when the offering was taken.

The 27-year-old pastor said the idea for suggesting the offering came a few weeks before the convention as he was studying for a sermon in support of the North Carolina state convention's world hunger emphasis.

"It was so clear from the Bible that the problem of hunger is something we Christians ought to be doing something about," he said. "Also, I was weary of all the conflict in the denomination, and I wanted to see something positive happen at the convention."

When he discovered that on a per capita basis Southern Baptists' record 1984 hunger relief contributions of more than \$7.1 million represented only 50 cents per person, Staton's

motivation increased.

"I told my congregation if a group of rock singers could raise \$6.5 million on the first royalty check for 'We Are The World,' surely Southern Baptists could do better than 50 cents a person."

Trinity Baptist Church of Welcome is certainly doing better than that. While the congregation of 70 members is paying for a new building, it already this year has given more than \$1,000 to the SBC's program of world hunger relief.



James Merritt, pastor of Highland Church, Laurel, served on the Credentials Committee during the SBC in Dallas.

Churchmen, piano duet features of music week

(Continued from page 3)

will take place the evening of July 26 in the Gulfshore auditorium. Washburn is chairman of the Division of Church Music Ministries at New Orleans Seminary.

Winners of the recent music writing competition who will be honored during the Music Leadership Conference include Lori McDade, Wayne Carter, Nedra Carter, Edwina Still, Ann S. Yates, and Randy Weeks. Each piece will be performed during the conference.

Lori McDade, a Jackson high school student, won in the vocal solo category with "Simple Truth." Wayne Carter of Saltillo, won in the anthem category with "Song of Worship, This Hour."

Tuten, Craig honored by Radio-TV Commission

(Continued from page 3)

Allen presented Tuten the award in special ceremonies on the network's "Life Today" set at the recent Southern Baptist Convention in Dallas.

The award recognizes Tuten as an ACTS history maker and salutes him for his leadership of the Jackson local ACTS board. Tuten was commended for his commitment, vision, and "creative leadership in guiding the

Jackson board to a significant achievement in communicating the gospel in his community through television."

In another setting Allen also awarded a certificate to Earl Craig, pastor of First Church, Jackson, for his participation in ACTS network programming. The certificate commended First Church, Jackson, because of the church's participation in the Great Churches of America program on the network.



Judy and Ken Anderson look at the peace committee proposal made during the convention. Anderson is pastor of First Church, Saltillo.



Carlis Braswell, pastor of Brooksville Church, Noxubee County, visits in Dallas with Jerry Stevens, director of missions for Winston County.

Theological angle important . . .

(Continued from page 3)

damentalists. Should that happen, says Pickering, the loyalist group believes "that we will turn inward and not have outreach and appeal and therefore die."

Pickering's feeling concerning winning and losing are more toward synthesis. "My big fear is that if either side wins, the SBC is in trouble. We need both sides." He says, "If we don't resolve the conflict the SBC will be greatly weakened and not be the vessel for God that it can be."

Direct involvement in the "problem-solving" for Charles Pickering began in March when he invited a group of men to his Jones County farm for a weekend of prayer and fellowship. Out of that meeting came the idea to call the state convention presidents together in St. Louis ("neutral ground" he called it). Of the ten presidents he called in neighboring states, seven were immediately supportive, and two reluctant. Of those

two, one became a solid supporter and the other joined in issuing the invitation to the others. Bill Hickem, the Florida Baptist president, whom Pickering had not known before, was the most positive supporter. Hickem suggested the task force.

"This was a team effort," Pickering emphasized. "My role was to get the state presidents together."

However, the presidents placed Pickering on the task force which wrote the basic peace plan that the SBC eventually adopted, and his was the 15th name on the list of potential members of the peace committee. He said the understanding was that his name would be replaced first should any others need to be placed on the list.

A group of presidents went to SBC President Charles Stanley, asking for and receiving support of a thorough look at allegations. Landrum Leavell, New Orleans; Herschel Hobbs, Oklahoma City; Franklin Paschall, Nashville; Albert McClelland,

Nashville; James Sullivan, Nashville; Alton Reed, Dallas; and others were contacted by input as to the motion and names of people to serve.

By May 14, after a meeting in Memphis among the presidents, there was a tentative list of committee members and the task force had released its motion.

Another group of SBC leaders including John Bisagno, Houston; Ed Young, Houston; John Sullivan, Shreveport; Barry Landrum, Pasadena, Tex.; Landrum Leavell, New Orleans; Paige Patterson, Dallas; Wade Allen, Memphis; and Russell Dilday, Ft. Worth; all met in Houston to suggest consolidation of a group of peace proposals, including that of the state presidents.

By Monday before the convention, after a prayer meeting that was sparsely attended, and working into the night, the presidents had solidified a list of 19 names, with the support of

(Continued on page 7)

WMU LEADERSHIP TRAINING, 1985

New format! More time for training! Conferences at Camp Garaywa WHO: All who will be serving in leadership positions in WMU in 1985-86 — also for Baptist Women who want to come for the inspiration of the meetings.

CHOICES: Three "overnights" and three "drive-in" days

OVERNIGHTS

August 8-9, August 12-13, and August 16-17

Cost: \$17 per person

Pre-registration necessary

CONTENT: OVERNIGHTS

- *Methods conferences
- *Missionaries
- *VISION 88
- *Specialized WMU Conferences
- *Teaching techniques, foreign mission books
- *Campfire
- *Conferences on spiritual life development

DRIVE-INS

August 10, August 14 and August 15

Cost: \$4 per person

No pre-registration

DRIVE-INS

- *Methods Conferences
- *Missionary
- *VISION 88
- *Specialized WMU Conferences
- *Teaching techniques, foreign mission books

For additional information, schedule, and registration information, see July, August, September issue of *alongside* (check with your church WMU director) or contact Woman's Missionary Union, Box 530, Jackson, MS 39205.

SBC was classroom for student groups

By Tim Nicholas

Convention watchers would have given the recent SBC in Dallas grades ranging from A+ to F, depending on how pleased they were with the activities. But there were three special groups of convention watchers who were more concerned with their own grades.

Ole Miss, Southern Seminary, and Southeastern Seminary each fielded classes to the convention which offered unique laboratories for their particular needs.

The Ole Miss group was an advanced reporting class, led by their professor Tommy Miller. Their jobs were to write stories for several daily newspapers around Mississippi, working just as any regular reporter would do, scrambling for the facts, filing stories with local color, and meeting deadlines.

The two seminary classes went to learn how the convention operates. Dan Aleshire, director of professional studies, led the Southern group; Glenn Miller, professor of history, led those from Southeastern. Both courses basically taught how Southern Baptists make decisions that keep its machinery running.

Four Times Population

Beth Shaw of Kosciusko, was one of the Ole Miss students who attended the convention. Most of their expenses were paid by a grant from the Reader's Digest for field reporting experiences. "It was much more political than I expected," said Miss Shaw, who is a member of First Church in Kosciusko. She noted that the convention participants were also "a lot more sophisticated... and generally more articulate than I would have expected." The size of the convention startled her, also. "There were four times the population of my hometown under one roof," she said.

Newell Turner, another student, said he thought the convention was a great learning experience, walking to a press conference with a reporter for the LA Times, returning with one from the New York Times.

Turner, an Episcopalian, said he believes that Southern Baptists want two things that don't work together. "They want to remain autonomous and the other is they do want to have one unified voice." He noted, "They just don't work together. It is ridiculous to try to pass resolutions when churches can keep them or throw them away."

Aleshire's course at Southern Seminary includes attendance, attendance at pre-convention meetings, and class back in Louisville after the SBC.

Aleshire said one student said the experience was like a "roller coaster" of experiences. "At times they were very positive and at times very negative toward the proceedings," said Aleshire, who has led the course at SBC meetings since 1980, excepting the Los Angeles convention.

The students pay for the cost of going to and staying at the convention, in addition to course costs.

"There was a commitment from

many of them to be involved in the denomination's life," said Aleshire, "to express their ministry as Southern Baptists."

Most of Miller's group of about 60 traveled together on a bus — many hours from Wake Forest in a situation where "it's hard not to talk," said Miller. He said that many students were surprised at how politicized the convention was but that most were not changed by going. "There was some good bridge building though," he said.

Miller said the course, included lectures by such convention notables as W. C. Fields, public relations director for the Executive Committee; Lee Porter, registration secretary; and Russell Kammerling, editor of the independent paper, the Southern Baptist Advocate. The students also had to read James Sullivan's Baptist Polity as I See It, and write a 20-page paper on the convention.

Miller said he found there is a "considerable amount of plain ignorance" concerning Baptist history and poli-

Errors in SS lesson made in editing process

NASHVILLE, Tenn. (BP) — Several statements in the July 7 lesson of "Adult Bible Study" are the result of errors made in the editing process and are not the fault of the writer, according to an official of the Sunday School Board.

The lesson, "Accepting Good and Bad," is the first of five sessions based on the book of Job. The statements in "Adult Bible Study," one of eight quarterly adult periodicals in the Life and Work Series, say the Satan referred to in the first two chapters of Job is not the devil of the New Testament.

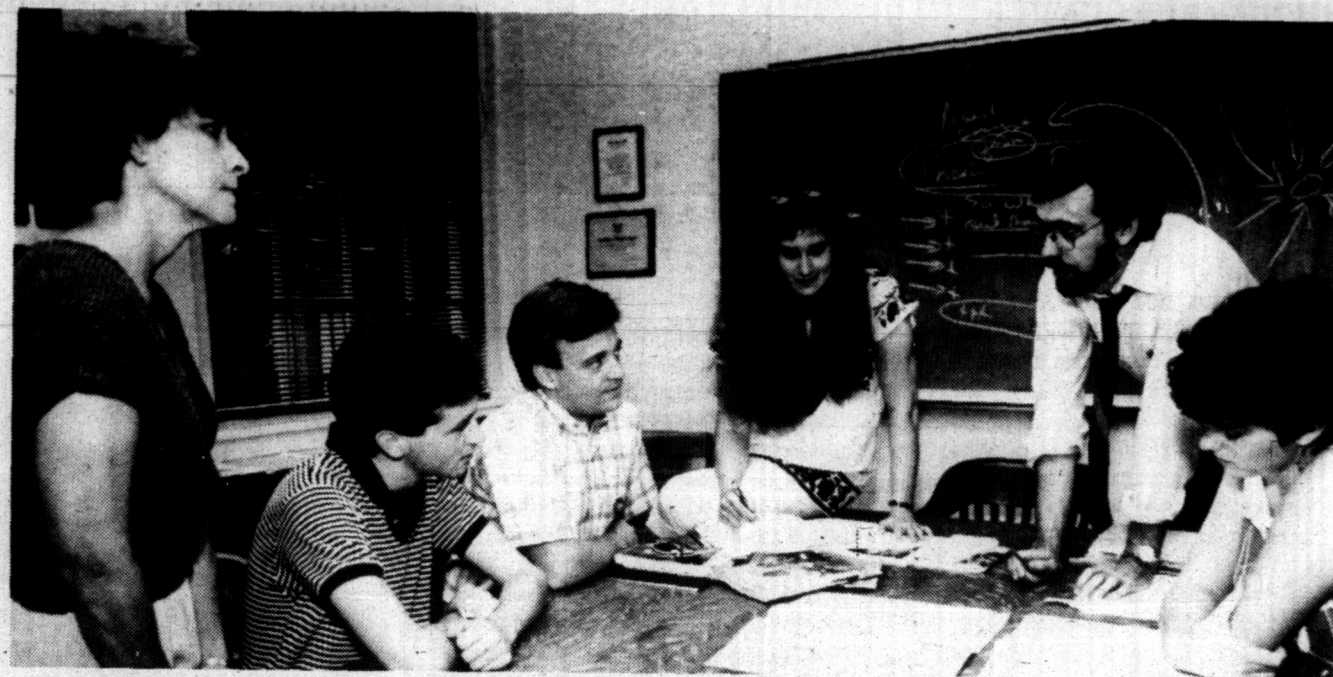
These errors do not appear in the other seven quarterly adult Life and Work periodicals, according to Max Caldwell, manager of the youth-adult group in the board's Sunday school department.

"These statements do not reflect the position of the Sunday School Board. We simply failed to catch the errors in this periodical. We deeply regret these oversights," said Caldwell.

He emphasized the writer of the lesson material, John I. Durham, professor of Hebrew and Old Testament at Southeastern Seminary, Wake Forest, N.C., did not write the statements that are errors.

These statements were inserted by a temporary editor called in to work because of a staff vacancy, said Caldwell. However, he said, "We have an evaluation system in which edited manuscripts are read by several persons, including an outside doctrinal reader. The errors should have been noted and removed."

Caldwell said the statements which are incorrect say the Satan mentioned in the first two chapters of Job is a different being than the devil of the New Testament. One phrase that was



University of Mississippi journalism students covered the Southern Baptist Convention annual meeting in Dallas for various Mississippi newspapers. From left, are Elaine Pugh

of Batesville; Bill Moore of Senatobia; Newell Turner of Belzoni; Stephenie Anne Freeman of Santa Barbara, Calif.; Assistant Professor Tommy Miller; and Beth Shaw of Kosciusko.

ty. "Things Southern Baptists used to know are not being communicated to the younger generations," he lamented, pointing to the decline of Church Training as one of the culprits.

"Maybe we're forgetting that 90 percent of theological education takes place in the local church," he said, itemizing such as a basic knowledge of scriptures. In theological education, he said, "it's hard to teach an advanced course when they've never had the basic course."

added in the editing process states that the Satan in Job "was God's servant, not his enemy" and goes on to say, "There is in the Old Testament no concept of an empire opposed to God."

In contrast, lesson material in "Studying Adult Life and Work Lessons" by Herschel Hobbs, pastor-emeritus of First Church, Oklahoma City, states: "Furthermore, note that Satan came also... He tries to destroy everything good in the universe. Satan appeared in true character in our Scripture."

In a study of the first two chapters of Job, "we need to focus on the distinctive features of Job's picture of Satan," Caldwell said. "We also need to base our doctrine of Satan on the more complete revelation in the New Testament."

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John Lawrence leaves legacy in Ethiopia's highlands

By Marv Knox

MINDEN, La. (BP)—Most of them don't know his name, but thousands of Ethiopians owe their lives to John Lawrence.

Lawrence left north Louisiana for Ethiopia in September 1983 as a one-year missions volunteer to teach in the veterinary school of the University of Addis Ababa.

He extended his tour of duty last fall to teach a third semester at the university. But when the opportunity came to stay still longer and oversee construction of a feeding and health care center in famine-stricken Menz-Gishe, he said God wouldn't let him turn it down.

So earlier this year Lawrence moved to the village of Rabel, 10,000 feet high in the mountainous district. Rabel is so remote the World Health Organization declared it the last place on earth where an active case of smallpox was confirmed.

For several weeks, Lawrence was the only foreigner in the district, serving as "field director"—administrator, treasurer, bookkeeper, labor contractor, government liaison, mechanic, and logistician.

He led an Ethiopian team to erect buildings for registration, medical treatment and child weighing and measuring. They also built two warehouses for food distribution and storage, a feeding center, an airplane landing strip and a truck service garage.

But the bottom line is that he paved the way for distributing life-sustaining grain and medical care to starving Ethiopians in the highlands.

"John Lawrence was a tower of strength in Ethiopia," one firsthand observer noted. "A lot of people are alive in Ethiopia today simply because he stayed. He made it possible for three career missionary couples and two volunteer nurses who arrived to set up an operation which has made a tremendous impact."

Lawrence is much more modest about his own heroics, giving God the credit for the work he did and the lives he helped save.

He was a practicing veterinarian and active member of First Baptist Church, Minden, La., about two years ago, when biblical verses relating to following God's will began to "haunt me," and he "began to question whether I was where God wanted me."

When a friend asked him what he would most like to do, he heard himself saying he'd like to be a short-term missions volunteer and a teacher in a veterinary school. She encouraged him to check out the possibilities, and he wrote to Southern Baptist missionary veterinarian Jerry Bedsole in Addis Ababa.

"I began to tremble when the answer came," he recalled. Bedsole needed a volunteer to spend a year teaching at the school and assisting in veterinary clinics.

It wasn't easy to leave family, friends and business half-way around the world, but Lawrence felt he had no choice. "I had to be obedient; God just opened up too many doors for me to turn my back," he said.

Lawrence taught internal medicine and clinical diagnosis to Ethiopian veterinary students and also helped Bedsole six days a week with public clinics for the animals of local farmers.

He also stayed actively involved in MasterLife discipleship training with the Baptist Mission of Ethiopia. The faith of Ethiopian Christians, he said, taught him more than he taught them. "Theirs is a simple, deep faith, which really costs them something to maintain."

Perhaps the faith he witnessed gave him the strength he needed to extend his stay twice in Ethiopia, where his rigorous schedule caused him to drop from 185 pounds to 150 before returning to Louisiana in April.

The decisions to extend seemed only natural to Lawrence, who "learned a great deal about obedience" in Ethiopia. He said he realized whatever he could give to God and the Ethiopian people would be far less than what he would receive in return.

One of God's special gifts, he said, is his bride-to-be. He met Mary Lou Jackson, a two-year missionary journeyman from Amsterdam, Mo., in Ethiopia. Her term of service ended in June, and they will marry in October in Missouri.

Because of their experiences, their marriage may have different priorities than most U.S.A. relationships. For example, they learned a lesson about materialism. Lawrence said he "learned to appreciate not only what I have, but what I can do without. I have three or four pairs of blue jeans, but to a person without decent clothing, I'm very rich."

Another strong belief which remains with Lawrence is faith in the power of God. "God is in control," he explained, "even when I can't see it."

Lawrence is not certain where God will lead — probably private veterinary practice, maybe teaching. He and Mary Lou "don't feel called to full-time missions right now," he said. "But we're still interested. We're open to God's will. We wouldn't mind going back."

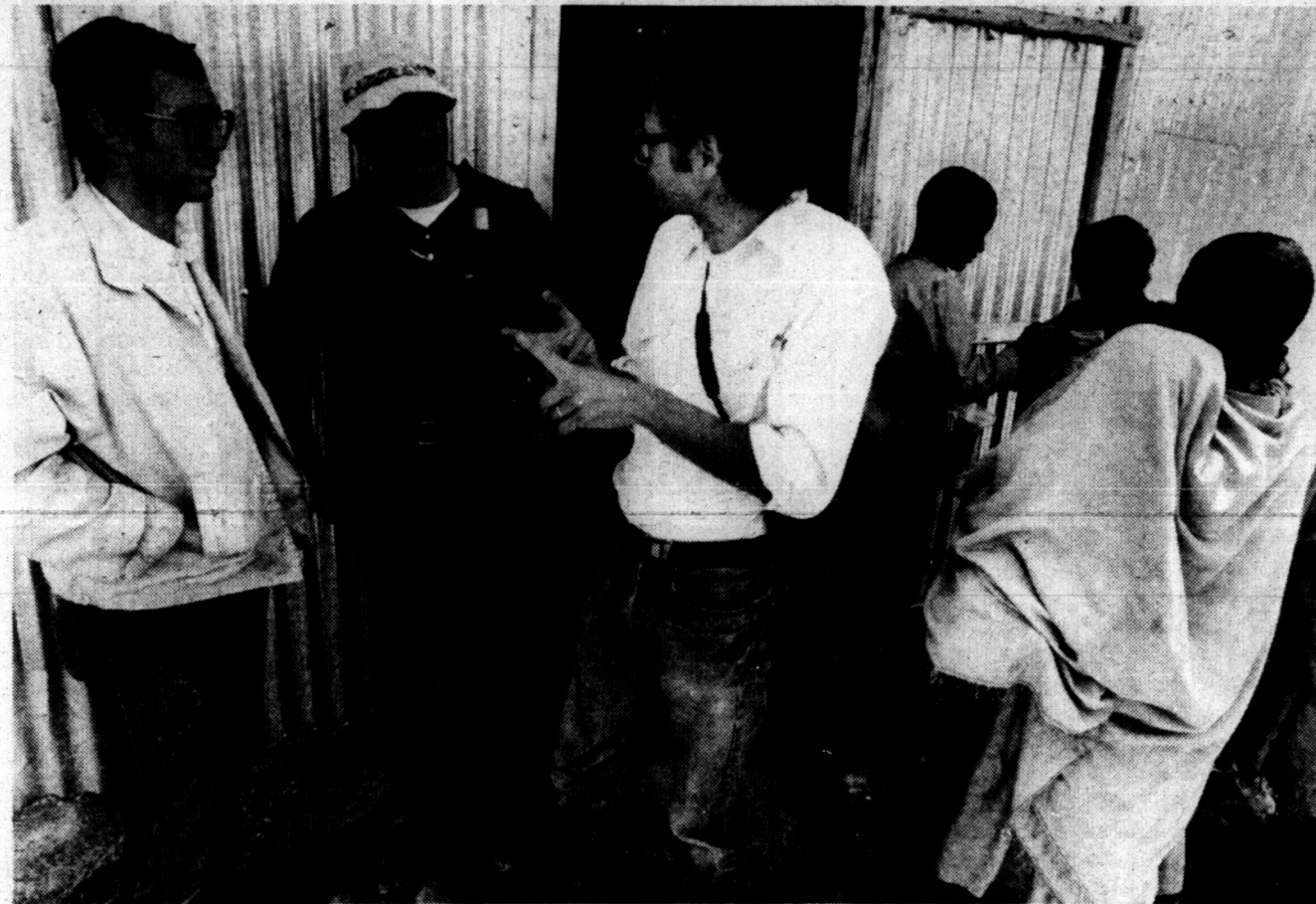
In the meantime, Lawrence will have much to remember and think about. He admits he still has problems with Americans who "worry about how much they can get," and he misses the spiritual depth of Ethiopian Christians.

He has a strong appreciation for the Southern Baptist Cooperative Program of missions support and the Foreign Mission Board personnel who dedicate their lives to reaching the world for Christ.

But when Lawrence thinks back on Ethiopia, one image stands out.

He remembers Arage (pronounced Arah-gay). The emaciated 11-year-old boy and his family had walked eight days in the mountains to get to the feeding center. By the time they arrived, they were too weak to call for help.

Arage was too feeble to move and was so frail workers could see his heart beating through his chest and count every rib and vertebra. "He had diarrhea and was dangerously



Ethiopians receive grain at the Southern Baptist feeding and health care center in Rabel, Ethiopia, as missionary personnel plan their next move in dealing with the complicated problems of saving drought victims in Ethiopia. The feeding center at Rabel stands as a monument to volunteer veterinarian John

Lawrence (left), who extended his tour of service to move to the remote area and supervise the center's construction. Standing with him are missionaries Jerry Bedsole (center) and Lynn Groce (right) in front of one of the buildings Lawrence and his Ethiopian crew built. (BP) PHOTO By Don Rutledge

dehydrated.

"He had no hope in his eyes," Lawrence recalled. "He kept clinging to his mother and crying, 'rabonyal,' his word for 'I'm hungry.' We got him some medication for his diarrhea and gave him some rehydration fluid, but I didn't think he would make it through the night."

"I didn't sleep well that night, because all I could think about was the pathetic little boy. At about 4 a.m. I woke up and felt I must pray for Arage."

The next morning, Lawrence had breakfast with two nurses working at the center. "They asked how I slept, and I told them I hadn't slept well and that I woke up at 4 a.m. and prayed for the boy," he said.

"When I told them that, they just looked at each other. They, too, woke up at 4 a.m. and felt they should pray God would save Arage's life."

"When we went to check on him, we found Arage had made it through the night. I had only one thought: 'The Lord is in control.' I'm convinced the Lord woke us to pray for Arage, and I know God spared that child for something special."

Observers in Rabel say Arage grows stronger every day. He also exhibits a wisdom beyond his years and a knack for leadership which promises to make him stand out as an adult.

Perhaps one day Arage will be a leader among his people. If there's justice mingled with the mercy he's received, he'll remember that a man named John Lawrence helped save his life.

Marv Knox is associate editor of the Baptist Message, Louisiana's state Baptist newspaper.

Congress feels lottery push

By David Wilkinson

WASHINGTON (BP) — While lottery fever has cooled at the state level, the push for a national lottery may be gaining momentum in Congress.

As lawmakers head toward their August recess, five pieces of legislation to establish a national lottery are pending in the House.

Sponsors of the legislation, following the strategy employed by supporters of state-sponsored lotteries, are making a sales pitch which emphasizes designations of lottery revenue for causes such as Social Security, deficit reduction, and Medicare.

This year, opposition has surfaced even from within the gambling industry. Some lottery industry leaders have indicated the federal government should not compete for revenues the states are now getting from legalized lotteries. A few industry spokesmen also have expressed their belief states without lotteries should not have one imposed by the federal government.

Messengers to the 1985 Southern Baptist Convention in Dallas passed a resolution expressing strong opposition to a national lottery. The resolution urged Southern Baptists to "work for the defeat of any proposed national lottery legislation" and specifically called upon the denomination's Christian Life Commission "to continue to oppose vigorously any efforts to establish a national lottery."

David Wilkinson writes for the Christian Life Commission.

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Preacher logs a rough night

CALAMA, Brazil (BP) — John Moon hadn't really expected to spend one night of a recent evangelistic crusade in a hollow log listening to alligators in a nearby creek.

But that's just what he did when he got lost July 5 in the jungle of Brazil, where he grew up as the son of Southern Baptist missionaries Loyd and Mary Hazel Moon of Alabama.

Moon, pastor of the Baptist church in Humaita, Brazil, took a group of young people from his church eight hours up river for an evangelistic campaign at the church's mission in Calama. He left the group there and was walking to visit a settler's home in the jungle when he realized he was lost.

He found a familiar creek and pond, but arrived too late in the day to continue. To protect himself from wild animals, he climbed into a hollow log above the ground. He heard the gunshots of a search party but without even a flashlight couldn't get their attention.

As he meditated and prayed, he figured out the way he should travel when light came. He used the rising sun, the setting moon and the sound of boats to guide him. An hour and twenty minutes later, he came to a familiar river bend where he knew he could catch a boat.

But he arrived 10 minutes too late, missing the boat and any chance of getting to a radio. He had found himself, but nobody knew it. A general alarm was released and the search for him widened. His parents, in Manchester, Ga., on personal leave, were contacted. When he finally caught the boat and reached a radio, bad weather blanketed the signal with static.

Finally reaching Calama, he was met by his brother Jimmy, also a pastor in Brazil, who had come to help with the search. Sunday morning, two days after he disappeared, he called his parents and second brother, Josh, in Manchester, to give them the news that he was safely out of the jungle.

Carter, Graham, address Baptist World Alliance

(Continued from page 3)
visit the prisoners," the resolution said.

Another resolution commended the work of the United Nations on its 40th anniversary for improving world health, curtailing drug traffic, improving the standard of living in developing countries, providing disaster relief and refugee aid, improving food production for the hungry and poor, and reducing racial discrimination.

The delegates also used the 40th anniversary of the end of World War II to call on nations to end the conventional and nuclear arms race and to welcome current and November talks between leaders of the Soviet Union and the United States.

Delegates accepted an amendment urging all nuclear powers to enact immediately a verifiable moratorium on the manufacture of all nuclear weapons and to seek mutually the abolition by negotiation of all nuclear arms.

Gerhard Claas, general secretary of the alliance, exhorted Baptists worldwide to strive for reconciliation among peoples and for peace on earth in his "state of the alliance" address.

Carter, a Southern Baptist, urged participants to be certain they were following Christ's example in exhibiting qualities of peace, humility, concern for others, forgiveness, mercy, generosity, and even a willingness to be persecuted in God's name.

Carter underscored the need to speak out for oppressed people wherever they are — in the Soviet Union, the migrants in this country or in any other nation.

He said the superpowers in particular tend to believe the exertion of our enormous military strength is preferable to diplomacy and negotiation in the resolution of international differences and the sale of military weapons is one of the best ways to expand our influence in the developing world, but, "This is a tragic mistake and should never be condoned."

The delegates were buoyed by reports from its departments, commissions and committees, particularly the account of how BWA member bodies administered more than \$21 million in hunger relief around the globe in 1984.

In the presidential address, McCall told the delegates white Christians are a minority for the first time in 1,000 years and urged black, brown, yellow, and red Christians to move out ahead and lead in the name of Jesus Christ.

Besides electing the 63-year-old Vose, first Australian to head BWA, the delegates also chose 12 vice-presidents, including Christine Gregory of Danville, Va., former president of the Southern Baptist Woman's Missionary Union, as first vice-president.

In other action, the delegates voted to hold their next world congress the first full week of July 1990 in Seoul, Korea.

In the closing address Saturday, Graham, the international evangelist, challenged the delegates to become "hard men" for Jesus Christ.

Hard men, Graham explained, are those who deny self and follow Christ even unto death.

"That's the kind of Baptists it's going to take to spread the gospel around the world in these closing years of this 20th century."

Still in pain from three broken ribs suffered in a bathroom fall earlier in the week, Graham spoke in support of the Congress theme, using 1 Peter 2:9 as his text. Graham urged the delegates to return to their first spiritual love; look for open doors of opportunity and go with Christ's presence and power.

"God will open doors of opportunity for you," Graham declared. "The technology is at our disposal to touch the whole world with the gospel."

"There are open doors to do something about the famine in Africa and there are open doors to do something about social justice in other parts of the world."

Ray Jennings directs public relations for Baptist Memorial Hospital in Memphis.

Missionary News

Ronnie and Beth Parker, missionaries to Brazil on furlough in Mississippi, live at 100 Georgia Avenue in Hattiesburg. Previous information had given their address as being in Long Beach.

Mr. and Mrs. Ralph V. Calcote, missionaries to Japan, report a change of address (9-1 Hachiyama-cho, Shibuyaku, Tokyo 150, Japan). He is a native of Lincoln County, Miss., and she is the former Gena Wall of Natalbany, La. They were appointed by the Foreign Mission Board in 1951.

Mr. and Mrs. Felix V. Greer Jr., missionaries to Liberia, have arrived in the States for furlough (address: 4407 Jackson Highway, Jackson, Miss., 39209). He was born in New Orleans, La., and also lived in Baton Rouge, La., and Vicksburg, Clinton and Jackson, Miss., while growing up. She is the former Dene Brummett of Jackson. They were appointed by the Foreign Mission Board in 1979.

Mr. and Mrs. James E. McAtee, missionaries to Indonesia, have arrived in the States for furlough (address: 919 Reeves St., Jackson, Miss. 39204). They are natives of Jackson, Miss. She is the former Carolyn Mahaffey. They were appointed by the Foreign Mission Board in 1971.

Mr. and Mrs. Jason D. Carlisle, missionaries to Uruguay, have arrived in the States for furlough (address: 3331 Old Canton Rd., Jackson, Miss. 39216). He was born in Harlingen, Texas, and grew up in Montevideo, Uruguay, where his parents were Southern Baptist missionaries. She is the former Susan Langston of Jackson, Miss. They were appointed by the Foreign Mission Board in 1976.

Mr. and Mrs. Thomas O. Barron, missionaries to Indonesia, have arrived

in the States for furlough (address: 407 N. 38th Ave., Hattiesburg, Miss. 39401). He was born in Forest, La., and grew up in Richton, Miss. She is the former Hazel Clark of Richton. They were appointed by the Foreign Mission Board in 1967.

Mr. and Mrs. James B. Slack, missionaries to the Philippines, have completed furlough and returned to the field (address: Box 7506, Airmail Exchange, Manila International Airport, Philippines 3120). A native of Louisiana, he was born in Minden and grew up in Plain Dealing. The former Mary Prestridge, she was born in Poplarville, Miss., and lived in Louisiana and Texas while growing up.

Payton and Helen Myers, missionaries to Nigeria, have arrived in the States for furlough (address: Rt. 1, Box 329, West Point, Miss. 39773). They are natives of Mississippi. He was born in Hazelhurst and grew up in Jackson. She is the former Helen Green of Prentiss.

Theological angle important

(Continued from page 4)
Stanley, Winfred Moore of Amarillo; (the other announced presidential candidate), Paige Patterson, and Russell Dilday ("two very visible figures in the controversy" said Pickering).

Pickering, feeling that someone would attempt to add women to the list, had gotten agreement from Patterson, Roy Honeycutt, Louisville; and Randall Lolley, Wake Forest; for the two women who were added to the list.

When Moore was nominated to the committee from the floor, Pickering said he asked Patterson's opinion only because he'd promised that there would be no additions which might affect the balance of the committee.

As to what the Peace Committee will do when it meets, Pickering is not certain. He does feel, however, that the theological dimension needs to be looked at. "The biggest issue raised has to do with theology—particularly relating to the seminaries." He said one side believes there is a serious problem, the other side says there is not a serious problem. "In my opinion, the committee will have to deal with it."

"There has been overwhelming indication of prayer support for the peace committee," said Pickering, "and an indication that people are glad something is being done to try to bring the SBC together."

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Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer.

Pastor needed

Editor:

Trinity Baptist Church in Baumholder, West Germany, is seeking a pastor who, in accordance with God's will, can lead and shepherd our congregation to its highest potential in carrying out our Lord's work. Our church is affiliated with the European Baptist Convention and is founded upon the principles and doctrine of the Southern Baptist Convention.

Although present church membership is small, potential seems unlimited: we are the only Southern Baptist Church serving an American military community of 22,000 people. We consider ourselves fortunate in having our own facilities and a furnished parsonage.

Our pastor must be able to cope with an ever-changing congregation due to military commitments of our members and must be able to translate "challenge" into "opportunity." We believe this church is capable of great growth and ministry to our community.

Should you feel God may be leading you to minister to such a church, please contact me, Dan Chapman, A Battery 2-29 FA, APO NY 09034.

Capt. Dan Chapman

Need in Montana

Editor:

I am writing with a heart that is burdened for the many lost there are in Laurel, Montana, the town in which I serve.

Many have asked me over the past

eight years I have been pastoring in Montana about the needs in a pioneer mission area. While there are needs for buildings, literature, finances, summer workers, and pastors, the greatest need is for committed and mature Southern Baptists who will relocate and bring the experience and maturity they possess and serve the Lord in an area where Southern Baptists are few in number.

Each year many churches will bring a youth group, a work crew, or a music team for a week or two; and we praise God for those who come. Still all a group can do in a week or two is just scratch the surface in the work that needs to be done to reach and disciple the lost.

At present, for example, we have a music leader who reads no music. At best, all he is able to do is pick out songs and do very simple choir work with the help of his wife, our pianist. He has come to me and voiced his desire that we find someone to replace him. Across Montana there is a need for music directors, Sunday School teachers, youth leaders, bus directors, and any committed lay person who will come and help reach an area that is lost and on its way to hell.

All of these areas of need are open to those who are willing to heed our Lord's words when he said "Go ye therefore and teach all nations." Many are willing to give to our Home Missions offerings, and we hope they will continue, but as the Apostle Paul once stated about the churches in Macedonia; (II Cor. 8:5) "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Anyone who would be willing to come to Laurel, get a job, and lead our music or help us as we attempt to reach our area with Gospel can reach me by writing to Pastor Ray Willis, Box 565, Laurel, Mt. 59044.

Ray Willis
Laurel, Mont.

The Word in schools

Editor:

Last Sunday we enjoyed having a Gideon speak in our church. His annual report was uplifting and challenging. The Gideons are placing more Bibles now than ever before. Even in countries which are closed to Christian missionaries the Gideons are able to send God's Word. Many are coming to know the Lord Jesus as Savior because of the efforts of the Gideons.

As the doors are being opened for the Gideons in pagan, closed countries, it seems that right here in America the "one nation under God" doors are being closed in some of our public schools where Gideons have been giving New Testaments to fifth graders for 75 years.

This is nothing more than the deterioration of moral principles our great country was founded upon. It's another clever act of Satan himself to get God out of our schools completely.

We must pray for the superintendents of these schools systems and the State Board of Education. As God's people, let us raise our voices to be heard in this matter. God's Holy Word must remain in our schools at all costs.

Don G. Nerren, Pastor
Center Hill Baptist Church
Hamilton

Is this liberalism?

Editor:

I was surprised to read in your editorial in the Baptist Record that you did not know of any liberals in the Southern Baptist Convention. I was pleased to read that if you could find any you would help stamp them out!

Would you consider a man liberal if he referred to a portion of Old Testament scripture as "... a combination

of sage and legend . . . ?" Would you consider him a liberal if he referred to a miracle recorded in the Bible as "... most likely a wonder story in the category of saga and legend . . . ?" I would. I believe most Mississippi Baptists would call those remarks rank liberalism.

The man who made these statements in the general of the rebel army who has declared "Holy War" on Dr. Charles Stanley and the Southern Baptists who support him. Dr. Roy Honeycutt, president of Southern Baptist Seminary wrote these remarks in the Broadman Commentary, VOL III on pages 242 and 238. Dr. Honeycutt has drawn strong support for this portion from Dr. Russell Dilday, president of Southwestern Seminary; Dr. Randall Lolley, president of Southeastern Seminary; and Dr. Keith Parks, president of our Foreign Mission Board.

If you believe this to be liberalism start stamping. If you do not believe these views, as stated by Dr. Honeycutt to be liberal, I think Mississippi Baptists need to know.

David R. Rogers
Glen Allan

Truths of scripture

Editor:

In Matthew 22:29-32 (have you not read the scriptures), Jesus Christ, the Son of God, makes one of his many references to the Scriptures ("Old Testament"). Throughout the four Gospel books (Matthew, Mark, Luke, and John) of the New Testament, references made to the Old Testament show that Jesus knew the teachings of God in the Old Scriptures. Jesus never once said anything against the validity of the books of the Old Testament; he accepted the Jewish scriptures as written. In fact, he emphasized on numerous occasions their teachings. His remarks in Matthew 5:21, 22 and 27, 28, concerning the Ten Command-

ments show clearly his acceptance of the Old Testament writings.

I believe we today should accept as Jesus did, the Scriptures as they were written to man by God's inspired writers. Even the books of the New Testament have stood the "test of time" as God-inspired books to mankind. The great epistles (letters) of Paul, John, and others make references to the Scriptures which Jesus had read and accepted. Truths do not change: the truths of the Old and New Testament are the principles for a peaceful life God gave man to live by on earth.

If all men would live by Jesus's two great Commandments (Matthew 22:37, 38, 39): First, love God and Second, love your neighbor, all murders and robberies would cease and man-would-live-with-man on earth in "brotherly love." Jesus stated in Luke 6:31, our Golden Rule: "Do Unto Others As you Would Have Others Do Unto You"; man's acceptance of this truth would solve the ills of the world today. No longer would there be wars, hatred, fear, etc. among nations; even hunger would be banished from the earth. God is love and we only have to accept it.

I believe we need to "open our eyes" and realize that the teachings and truths of the Bible if followed will result in a better and more peaceful world. Jesus's Commandments and the Christian living standards set forth by the Apostle Paul should challenge us today to be more Christ-like in our relationships with our fellowman and our worship of God.

Robert S. Leigh
Jackson

Transplant patient dies

ALBUQUERQUE, N.M. (BP) — Dwain Marrow, 50, director of the education division of the Baptist Convention of New Mexico since January 1981, died July 3. He received a heart transplant May 1.

Mississippi team

Uruguay evangelism produces 100-year-old new believer

By Wally Poor

MONTEVIDEO, Uruguay — More than 420 Uruguayans, including a 100-year-old woman, accepted Christ as Savior during a 10-day partnership evangelism project.

Thirty-two volunteers, mostly Mississippi Baptists, participated in the project with Southern Baptist missionaries and 15 Uruguayan Baptist churches in Montevideo, capital of the small South American nation, and other areas.

The American volunteers teamed up with church members to visit in homes and present the gospel. They also visited schools, children's homes, retirement homes and jails. The 100-year-old woman accepted Christ at a retirement home in Rocha. Two teachers in a local high school made professions of faith in Paso de los Toros. In Pando, site of a mission congregation of New Dawn Baptist

Church in Montevideo, a new believer donated a tract of land for a church building.

Enrique Francia, one of the nation's most experienced Baptist pastors, could recall no previous Baptist evangelistic effort resulting in as many conversions in so short a time. The last major Baptist evangelism event in the country was the Campaign of the Americas in 1969.

Francia, pastor of Radio Norte Baptist Church in the capital, said many of his church members were initially skeptical about the evangelizing plans. "But as they met the volunteers and saw the results of the visits being made, enthusiasm began to grow," he reported.

In addition to the new believers, 123 Baptists rededicated their lives to Christ and 12 committed themselves to full-time Christian service.

Chester Vaughn, program director for the Mississippi Baptist Convention, led the American volunteers. Missionary Joe Benfield of Georgia worked as field coordinator of the project in Uruguay. Partnership evangelism, sponsored by the Foreign Mission board, SBC teams Southern Baptist lay people, usually led by their pastor, with overseas churches in evangelistic efforts.

Poor is missionary press representative in Uruguay.

The old Harding Building on the corner of Capitol and President streets, in Jackson, was purchased in 1919 for \$27,500.00 to be used as Baptist Headquarters. This was the site of the first capitol building for Mississippi.



Brazilian visits Mississippi

Elias Teodoro da Silva and Ronnie Parker recently visited the Mississippi Baptist Convention Board and the Baptist Record offices. Da Silva is director of the department of communications and editor of the Ceara Baptist state paper in Brazil. The paper's name is Boas Novas, meaning Good News. Mississippian Parker is a missionary who serves as music promoter in Ceara.

Faces And Places

by anne washburn mcwilliams

Georgia's Golden Isles

Affable live oak, leaning low . . . by a world of marsh that borders a world of sea . . .

Last week, briefly, I looked again on Sidney Lanier's marshes of Glynn. For a day or two I soaked up sun by the sea on Georgia's Golden Isles.

When W. D., Mama, Betty, Luann, and I drove through Fort Valley, Ga., "the peach capital of the world," the temperature gauge on the city bank said 101 degrees. But by the time we crossed over the bridge beyond the marshes to Jekyll Island, and paid the dollar island parking fee, we could feel a cool breeze blowing in from the Atlantic.

Ramada Inn's price for a single was \$68.00, but with five of us in one room (two double beds and a roll-away) and a 10 percent discount allowed on Mama's AARP card, the total was only \$72.00 per day. The motel was remodeling, but the view of ocean and palm-fringed pool far outweighed the odor of paint in the corridors and the postupedic beds that left us yawning next day. And gnats.

The tide is in his ecstasy. The tide is at his highest height — and it is night . . .

That first night we could have seen a musical comedy, H.M.S. Pinafore, presented in an outdoor amphitheater by University of Georgia drama students, or joined the turtle walk from 10 to 12 to watch for the giant turtles which lay their eggs on the sand.

Instead we chose to swim in the pool and then to walk far down the hard-packed grey beach, a strong wind in our faces, a smell of salt in the air. We passed a group of laughing Latins (maybe former Cubans?) tossing a long net into the ocean's edge, and pulling out fish.

When the brilliant fireworks display exploded from behind a nearby hillside, Mama didn't want to come down from the hotel balcony, for the bright starry balls seemed to be headed straight toward us!

Next morning we found a smorgasbord of tempting things to do: watch the birds, fish from the pier, go cable-waterskiing, play golf or tennis, rent a bike to pedal the trails under moss-draped live oaks or along the golden-green marshes, take a nature walk in the woods to look for deer and wild turkeys . . . We sunbathed, swam, searched for seashells, and took a look at Millionaire's Village, the long ago winter "cottages" of Rockefellers, Morgans, and Goulds.

At the Jekyll Island Seafood Market, fresh shrimp was available. Luann wanted to buy ten pounds to take home to Hogansville; she bought it at the Fisherman's Wharf in near-by Brunswick.

In late afternoon we circled Eugenia Price's celebrated St. Simons Island, and later learned that we had been quite near her home off Frederica Road. It was past five, and Christ Church, Episcopal, Frederica, was locked. But as we read epitaphs

on the ancient tombstones, the caretaker happened to drop by. He unlocked the door and let us see the inside of the church built in 1884. Its congregation was established in 1736, as a mission of Christ Church, Savannah, under the leadership of Charles Wesley. (His brother, John, was rector of the Savannah church.) This is the church Eugenia Price wrote about in *Beloved Invader* and several succeeding novels.

At the Golden Isles Marina Village, the friendly bookstore attendant sold me a copy of Price's *Margaret's Story*. (This I gave to Betty; it was her prize for winning the alphabet game we played in the car on the way over.)

The best restaurant we found, the Emmeline and Hessie, was also at this marina at the edge of St. Simons. We got there early and so avoided the long lines that shortly began to form. It was a popular place — and deserved to be. The food was great.

Oysters — \$10.95; shrimp, \$11.95; New York strip, \$14.95. Mama and I shared an order of oysters and still had more than we could eat, the small crunchy kind that I like best. Warm blueberry muffins are a house specialty. Another is the Georgia Pecan Ball — the dessert I should have declined but didn't. I thought it would be one small scoop of ice cream. It was nearer three quarters of a pint, rolled in pecans, covered with "our own fudge sauce," loaded with whipped cream, and topped with a plump red strawberry (\$2.50). Bravely I began, but soon weakened. How could I ever finish all that? As usual, my eyes had been bigger than my stomach, and I hated to admit it. Whatever could I do? Suddenly W.D. knocked over his dish (accidentally??) and broke it (he had a Georgia Pecan Ball, too). Now why hadn't I thought of that??

Flowers brightened the yards of houses and hotels — zinnias, impatiens, marigolds, cannas, geraniums . . .

Thursday the island was deliciously uncrowded, but Friday afternoon more people began to pour in. Thunderclouds formed in the east, W.D. and I walked, late at night, down to the sea. I stood with the waves foaming white about my feet, watching the lightning flashes paint the Golden Isle with silver. Across the island behind me stretched the marsh, and I remembered the poem by Sidney Lanier.

As the marsh hen secretly builds on the watery sod, behold I will build me a nest on the greatness of God. I will fly in the greatness of God as the marsh hen flies in the freedom that fills all the space 'twixt the marsh and the skies; by so many roots as the marsh grass sends in the sod I will heartily lay me a-hold on the greatness of God; oh, like to the greatness of God is the greatness within the range of the marshes, the liberal marshes of Glynn.

Two with Mississippi ties to lead WMU Glorieta conference

BIRMINGHAM, Ala. — Two missionaries with Mississippi ties will take part in the Woman's Missionary Union Conference July 19-25 at Glorieta Baptist Conference Center, Glorieta, New Mexico.

Susan Carlisle, a native of Jackson, and W. J. Hughes of Lincoln County, will share their testimonies concerning their commitment to missions. Carlisle and her husband, Jason, are

missionaries to Uruguay, and Hughes and his wife, Dorothy, serve in Billings, Mont.

"Multiply the Vision" will be the meeting's theme. Special features of this year's conference will be WMU, missionary, and Brotherhood conferences. Other highlights include missions features and vespers, and literacy workshops.

BAPTIST RECORD PAGE 9
Thursday, July 18, 1985



Carlisle

Hughes

Lebanese leader pleads for more missionaries

By Irma Duke

foreign missions group, "you are the only hope for Christianity in the Middle East because you are real Christians." The Christian label in the Middle East many times means non-Muslim and does not reflect a belief in Jesus Christ.

Recently Khalaf spent an hour with Charles Malik, the former president of the General Council of the United Nations. Malik spent half the time telling of his admiration for Southern Baptists, who he said "preach prophetically" and "carry their Bibles to church."

Khalaf believes revival is coming to

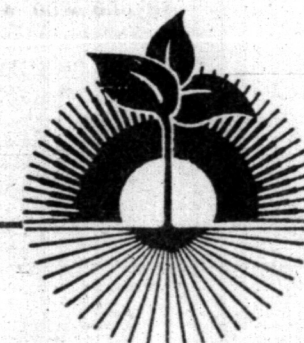
the Muslim world. He said he's studied the history of great revivals and the Middle East has never had one. "It's our turn."

He said he has a vision the Lord will use Baptists in Lebanon to win millions to Christ, referring to the 170 million Arabs in the Middle East.

"I urge you if you want to be in the midst of the greatest revival, come and minister in the Middle East, especially in our country."

"Don't forget our suffering country," he added. "Don't say it's difficult, unsafe. We will keep you in our hearts."

Irma Duke writes for FMB.



No. 10 in a series of 10

Where to start?

Most Baptist churches teach the tithe as the starting point. But what about the large number of members who don't tithe? Can they start at a percentage less than 10 percent, then increase gradually?

Frankly, we've been hesitant to suggest anything less than the tithe. But is that realistic? Ideally, a Christian should worship in the house of God every Lord's Day. And read his Bible daily. And witness every day. But if he isn't systematic in all these matters, should he do none of them? The answer's obvious. If one can't take a giant step in the Christian life, let's encourage him to take several small steps. Hopefully, he will someday take those giant strides.

The same logic applies to tithing. If a member gives less than a tithe, let's encourage him to adopt a higher goal and move up gradually. After all, where we are in the Christian race is not as important as the direction we're headed! The upward look and the forward look is the best look of all. Haphazard and spasmodic growth is hazardous to the Christian life.

This means there's something in Planned Growth in Giving for everyone. It helps a person map a 15-year pattern, from 1985 to 2,000 A.D. If he's now giving two percent, he might step up a percentage each year until he goes even beyond the tithe. If he's already a tither — or more — he can set a yearly goal of upping his gifts by a fourth of a percent, or half of a percent. Planned Growth is practical. It's something folks can understand. It can help them achieve in 15 years what they'd never dreamed. It's tailor-made for your church. Don't pass it up. Don't settle for stagnation. Your state stewardship director, John Alexander, has details.

PLANNED GROWTH IN GIVING
"More than a slogan — bigger than a program"

Thirteen or 14 million nominal Christians live in the Arab world, he said, and "they look to Lebanon as Muslims look to Mecca. When Christianity in Lebanon is safe and free, the morale of all Christians in the area is high."

"Dear friends," he pleaded with the

Jan. 1, 1985-June 30, 1985[illegible]

Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All			
Co-op	Other	Total		Co-op	Other	Total		Co-op	Other	Total		Co-op	Other	Total	
FELLOWSHIP	1,633.15	757.00	2,390.15	LENA	2,589.12	2,458.45	5,047.57	PLYMOUTH	933.76	933.76	933.76	BETHEL	930.00	2,965.00	2,995.00
FREEDOM	1,952.00	4,318.00	6,270.00	MADSEN	1,798.75	1,798.75	1,798.75	SOUTHWIDE	2,077.64	758.21	2,835.85	BEALAN	1,050.00	2,364.02	3,414.02
FRIENDSHIP	1,294.00	2,052.00	3,346.00	MARS HALL	158.00	234.00	392.00	CALVARY	2,798.29	239,948.93	469,934.22	CALVARY	3,094.12	1,571.12	4,665.24
GRACE	1,041.34	962.00	2,003.34	NIDA	144.00	144.00	144.00	MARION	534.55	534.55	534.55	CLARKE VENABLE	4,668.62	5,958.60	10,627.22
HARMONY	5,494.37	3,264.30	8,758.67	ROUNT CARMEL	150.00	188.00	338.00	ANTIOCH	18,117.78	9,822.74	27,940.52	CONCHATTA	448.27	914.00	1,362.27
HEBREW	6,616.41	3,754.65	10,371.06	ROUNT ZION	1,160.00	1,257.90	2,417.90	BARKER HILL	6,905.83	13,968.32	20,874.15	CONCHATTA	17.62	17.61	35.23
HIGHWAY	18,212.14	14,398.72	32,610.86	NEW PROSPECT	240.52	310.00	550.52	CEDAR GROVE	2,832.00	3,609.25	6,441.25	DUFFEE	1,294.36	780.31	2,074.67
HILLCREST	6,099.30	4,304.12	10,403.42	NEW PROVIDENCE	240.00	90.00	330.00	CLEAR CREEK	1,154.00	889.08	2,043.08	FBC NEWTON	35,132.06	23,634.01	58,766.07
HUNTER ROAD	15,186.30	10,894.72	26,081.02	NEW ZION	1,144.46	786.31	1,930.77	EAST COLUMBIA	4,386.00	2,931.66	7,317.66	GOOD HOPE	21,257.53	17,056.55	38,314.08
INDIAN SPRINGS	1,597.57	6,240.05	7,837.62	PLEASANT HILL	1,144.46	786.31	1,930.77	EMMANUEL	2,134.10	2,081.77	4,215.87	HICKORY	10,999.27	6,161.27	17,160.54
LAWN HAVEN	1,384.00	778.99	2,162.99	RENUIS	200.00	250.00	450.00	FBC COLUMBIA	72,060.73	33,759.17	105,819.90	HOPEWELL	4,454.31	2,361.43	6,815.74
MAGNOLIA	9,766.95	6,139.66	15,906.61	RENUIS	200.00	250.00	450.00	FBC NORTH	5,259.00	1,682.18	6,941.18	LAURENCE	51.73	363.14	414.87
MARSHALL	3,102.92	1,178.68	4,281.60	RENUIS	200.00	250.00	450.00	GOSPEL	6,681.77	1,682.18	8,363.95	LIBERTY	702.26	917.00	1,619.26
MYRICK	4,635.05	577.00	5,212.05	SALEM	592.50	900.00	1,492.50	HOLLY SPRINGS	6,681.77	1,682.18	8,363.95	LOWLAND	1,236.79	1,164.47	2,401.26
NEW HOPE	2,620.76	1,428.11	4,048.87	SPRINGFIELD	533.16	493.00	1,026.16	HURRICAN CREEK	1,190.90	5,206.96	6,397.86	MT PLEASANT	128.00	115.00	243.00
OKLAHOMA GROVE	5,967.33	1,676.48	7,643.81	STANDISH PINE	665.00	3,358.36	4,023.36	KOKOMO	6,681.77	1,682.18	8,363.95	NEW IRELAND	2,823.23	1,623.75	4,446.98
PEACOCK GROVE	908.70	0.00	908.70	THOMASTOWN	916.98	1,338.48	2,255.46	MARION ASSN	361.00	0.00	361.00	NEW IRELAND	42.00	0.00	42.00
PEACOCK GROVE	4,452.00	5,393.26	9,845.26	TRINITY	5,468.00	4,435.86	9,903.86	N COLUMBIA	8,324.69	5,501.26	13,825.95	NEWTON ASSN	1,231.00	0.00	1,231.00
PLAINWAY	9,216.32	4,927.39	14,143.71	TUSCULUM	508.00	1,312.00	1,820.00	NEW IRELAND	11,406.69	4,833.45	16,240.14	PINKNEY	0.00	0.00	0.00
PLEASANT HOME	4,146.66	0.00	4,146.66	VALLEY RIDGE	0.00	0.00	0.00	PINE BLUFF	8,082.62	3,308.00	11,390.62	POPLAR SPRINGS	833.00	1,677.21	2,510.21
SALER HEIGHTS	11,700.71	1,240.50	12,941.21	WALNUT GROVE	2,104.74	7,263.21	9,367.95	SANDY HOOK	2,787.39	2,114.39	4,901.78	ROCK BRANCH	448.50	255.00	703.50

Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All			
Co-op	Other	Total		Co-op	Other	Total		Co-op	Other	Total		Co-op	Other	Total	
FBC BEAUMONT	791.67	4,949.50	5,741.17	ROCK HILL	1,409.90	624.00	2,033.90	SUNFLOWER ASSN	.00	.00	.00	BOQUE	.00	24.00	24.00
FBC NEW AUGUSTA	3,632.40	3,255.40	7,007.80	STAR	7,069.90	3,105.91	10,175.77	U DREX	257.75	96.00	353.75	CALVARY	7,709.99	5,137.34	12,847.33
FBC RICHMOND	12,387.06	8,349.49	20,736.55	SUNSHINE	.00	3,104.50	3,104.50	Y DREX	50,012.13	43,000.64	93,012.77	CHINESE MSN	.00	250.00	250.00
FBC RUMELSTOWN	1,946.55	1,478.28	3,424.83	TABERNACLE	150.00	.00	150.00	TALLAHATCHIE	51.00	51.00	102.00	DARLOWE	776.74	640.00	1,416.74
GODD HOPE	1,756.78	800.00	2,556.78	TRINITY	5,364.00	3,071.34	8,435.34	BRAZIL	279.59	2,633.56	2,913.15	ENHARREL	3,562.43	8,151.05	11,713.48
INDIAN SPRINGS	3,348.73	13,446.00	16,794.73	UNION	600.00	845.30	1,445.30	CASCADIA	1,074.35	1,869.41	2,943.76	GREENVILLE	17,901.67	23,670.50	41,572.17
JANICE	.00	150.00	150.00	WALKER HILL	359,969.16	197,071.65	557,040.81	CORINTH	674.00	1,566.25	2,240.25	GLENDAL	1,887.08	1,719.06	3,606.14
MEMORIAL	612.12	90.99	703.11	RIVERSIDE	303.99	607.00	910.99	E FRIENDSHIP	12,455.05	7,312.17	19,767.22	LAKE WASHINGTON	4,107.32	3,715.99	7,823.31
PERRY ASSN	205.71	341.00	546.71	CHERRY STREET	992.49	1,712.64	2,705.13	FBC CHARLESTON	1,950.52	5,609.75	7,560.27	LAKESIDE	3,797.86	2,197.95	5,995.81
PROSPECT	220.14	100.00	320.14	CLARKDALE	13,581.14	21,132.34	34,713.48	FBC SUMNER	3,729.50	5,423.30	9,152.80	NORTHIDE	2,374.74	237.74	2,612.48
SENIARY	17.00	101.00	118.00	DUNDEE	.00	50.00	50.00	FBC TUTTLE	369.24	1,566.25	1,935.49	PARKVIEW GREENV	12,481.00	5,906.65	18,387.65
UNION	27,617.62	34,897.19	62,514.81	FANNELL	.00	.00	.00	PAUL	207.29	243.29	450.58	PARKVIEW LELAND	105.00	70.00	175.00
PIKE				LYON	2,303.07	2,613.00	4,916.07	PARIS	100.29	543.09	643.38	REVERPORT	103.94	230.97	334.91
BALA CHITTO	617.62	639.25	1,256.87	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	SEC GREENVILLE	10,607.32	7,992.45	18,600.77
BLUFF SPRINGS	536.67	1,242.87	1,779.54	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	SEVEN HILLS	7,945.24	4,623.03	12,568.27
BOQUE CHITTO	2,671.67	2,189.08	4,860.75	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	SHUTTLE	1,776.90	1,744.05	3,520.95
CALVARY	3,110.93	1,222.24	4,333.17	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	TRINITY	.00	825.00	825.00
CENTRAL	15,021.00	2,501.19	17,522.19	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	WASHINGTON ASSN	.00	.00	.00
E MCCOMB	10,043.01	9,041.34	19,084.35	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	WAYNE	3,543.01	2,713.06	6,256.07
EAST UNION	750.00	1,034.91	1,784.91	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	BIG CREEK	6,895.00	3,804.15	10,699.15
FBC MACDONALD	15,365.18	3,709.11	19,074.29	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FBC MCCOMB	61,103.15	3,501.34	64,604.49	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FBC SUMMIT	15,499.98	11,346.86	26,846.84	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FELLOWSHIP	1,908.18	426.25	2,334.43	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FERNWOOD	1,350.00	2,053.00	3,403.00	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FRIENDSHIP	10,543.92	2,053.00	12,596.92	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
HOLMESVILLE	896.44	2,485.00	3,381.44	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
IMMANUEL	120.00	303.00	423.00	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
JANUARY STATION	1,313.36	909.00	2,222.36	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
LOCUST STREET	3,039.18	1,440.81	4,479.99	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
MT ZION	621.52	193.00	814.52	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
NAVILLA	7,082.94	4,362.86	11,445.80	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
NORTH MCCOMB	4,562.05	1,762.63	6,324.68	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
OSKA	1,671.36	1,964.30	3,635.66	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
PIKE ASSN	.00	.00	.00	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
PROGRESS	843.99	380.00	1,223.99	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
SILVER CREEK	2,153.14	1,945.00	4,098.14	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
SILVER SPRINGS	9,129.00	6,322.68	15,451.68	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
SOUTH MCCOMB	5,935.29	7,011.45	12,946.74	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
TANGIPAHUA	3,034.13	1,887.00	4,921.13	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
TERRY CREEK	9,399.63	3,946.88	13,346.51	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
UNITY	2,235.81	2,545.00	4,780.81	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
W MCCOMB	102,403.59	123,392.65	225,796.24	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
PONTOTOC				LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
ALGONA	1,246.11	1,723.65	2,969.76	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
BELLEVUE	120.00	.00	120.00	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
BUCHANAN	191.00	260.00	451.00	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
CAIRO	.00	428.75	428.75	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
CAREY SPRINGS	.00	.00	.00	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
CENTER HILL	242.84	555.82	798.66	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
CHESTNUT CREEK	5,773.00	3,004.50	8,777.50	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
CHESTNUT CREEK	82.00	135.00	217.00	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
COOKE MEMORIAL	.00	150.00	150.00	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
COUNTY LINE	2,880.55	1,296.00	4,176.55	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
ECRU	9,129.00	6,322.68	15,451.68	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
ENDVILLE	2,001.36	2,110.11	4,111.47	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FBC PONTOTOC	36,662.32	33,582.45	70,244.77	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FBC TROY	799.68	785.97	1,585.65	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FRIENDSHIP	2,885.71	3,389.46	6,275.17	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
FURRS	1,551.65	3,389.46	4,941.11	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
GERSHORN	209.71	139.78	349.49	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
GREEN VALLEY	874.27	2,888.63	3,762.90	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
HARMONY	1,671.01	1,776.81	3,447.82	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06	2,315.75	3,371.81	CHAPPAHALL	508.15	1,396.00	1,904.15
HERSON	826.18	118.99	945.17	LYON	2,303.07	2,613.00	4,916.07	PHILIP	1,056.06						

Just for the Record

Thursday, July 18, 1985

BAPTIST RECORD PAGE 13



Fifteen Acteens were crowned Queens and three received their capes as Queens Regent, during a recent Sunday evening coronation service at Morrison Heights Church, Clinton. The theme of the program was "Crowns for Jesus," with the sub-title: "Jesus wore a crown of thorns so I could wear a crown of gold." Front row, left to right, are Dana Ponder, Roxanne Penton, Kathy Hawkins, Marianne Daniel, Nicki Wilson,

Kelly Moss, Heather Hutto, Stephanie Miles, J. J. Worrell, and Shea Fox. Back row, left to right, are Michelle Fisher, Stephanie Hill, Katherine Graves, Angela Calhoun, Cristy Ainsworth, Kim Collins, Dawn Pittman, and Kim Tanner. The Queens Regent are Kelly Moss, Angela Calhoun, and Cristy Ainsworth. Vickie Mascagni is Acteens director; James Parker is interim pastor.



The 6th grade Bible school class from First Church, Jackson, recently presented 17 original design, hand-painted infant shirts to the Nursery at Mississippi Baptist Medical Center. Charles Friedman, MBMC neonatologist, and Ms. Carol Grillis, R.N. received the shirts for the hospital. Mrs. Toni Wall and Ms. Maura Harrell were class sponsors. Shown left to right are Friedman, Mrs. Wall, Ms. Grillis, the Bible School class, and Ms. Harrell.



Puckett Church held a dedication service June 30 at its newly completed pastorium. Judd Allen, interim pastor, presided at the dedication ceremony. Pictured in front of the new pastorium from left, Alvin C. Doyle, pastor, his wife, Mary, and son, Dwayne; Building Committee, Bill McGehee, Lynda Means, Mattie Leon McLain, Tom Parks, and not pictured Tom James.



Participants in the second Acteen Recognition Service at Immanuel Church, Hattiesburg, are shown above. The theme was "Spotlight on Service." The girls are, left to right, Amy Shifalo, Kristi Cole, Amy Barron, Cristi Cole, Jessica Shifalo, Elizabeth Backus, and Suzette Gillis. Donna Cole is Acteen leader, and George G. Aultman is pastor.



Awards for perfect Sunday School attendance were presented recently at Chunky Church, Newton Association to, left to right, back row, Thomas Smith, one year; James Johnston, two years; Pam Waters, two years; and Cherry Dean, two years; and front row, left to right, Lance Dean, two years; Luke Dean, three years; and Mrs. Evelyn Gressett, 15 years. Awards were presented by J. D. Davis, Sunday School director.



Girls in Action Recognition Service was held at First, Crystal Springs, May 12. Girls receiving honors were front row (l to r), Cassity Jackson, Lisa Lunski, Amy Sojourner, Angie Sullivan, Michelle Teasley, Jennifer Walker, Tina Bailey, Joyce Freels, Julie Johnson, Rebecca Kitchens, Melissa Slay, and Melanie Teasley. Second row (l to r), Melinda Busby, Nicole

Flood, Kelly Shannon, Mandy Walters, Julie Akins, Mandy Burney, Melanie Pitts, Lea Ann Patrick, Amy Marler, Heather Evans, and Brande Weathersby. Third row (l to r), Nicki Pitts, Shannon Sojourner, Casey Traxler, Ashley Watkins, Christy Walker, Miranda Marler, Donna Weathersby, Marilyn Lee, Robin Ewer, Nikki Lunski, and Sharla Howell.



Acteens of First Baptist Church, McComb, recently celebrated their largest recognition service in the church's history. Twenty Acteens, with escorts and attendants, participated in the service entitled: "Soaring." Pictured (left to right) are Rhonda Freshwater, queen; Donna Roberts, queen; Heidi Allen, queen; Kristi Carr, queen; Ann Seago, queen; Charis Day, queen; and Renee Freshwater, queen.

Second row: Mary Cass Coleman, queen; Donna Lindsey, service aide; Deanna Fleming, Queen-With-A-Scepter; Elizabeth Lipscomb, Queen Regent; Gale Griffith, Queen Regent; Tricia Brewer, Queen-With-A-Scepter; Jane Allen Gordon, service aide; and Patricia Stephens, queen.

Third row: Christy Tadlock, queen; Rene Stewart, queen; Kathryn Lipscomb, queen; Tisha Channel, queen; and LeAnne Burris, queen. Acteen leaders for 1984-85 were Patsy McGee, Betty Regel, Karen Fordham, and Donna Goodman. Acteen program is directed by Kathy Chapman-Sharp.

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Names in the News

Devotional

All in one pickup

By Julian W. Fagan III

Do not lay up for yourselves treasures on earth . . . (Matt. 6:19).

It was one of the strangest sights. I didn't catch it at first. In fact, I almost drove right past. But somehow I realized this was for me unusual and I pulled back in behind the pickup. It was a 1971 faded yellow, long wheel-base Ford half-ton pickup proceeding south on McCart Street in Fort Worth, Texas.



Fagan

The eccentricity that I perceived was in the contents tied in the back of that truck. It was a veritable menagerie of belongings. The box springs for the double bed were standing on end in the left front corner with the head board, wooden slats, side rails, etc., standing up beside it, all being held erect by what appeared to be a chest of drawers, the top two of which were missing. On the left rear of the dropped tailgate was a faded blue 55 gallon metal barrel with the top cut out. It contained a couple of five to six-foot-two-inch pipes bounding from side to side.

I first thought the barrel to be the dog house until I noticed to the immediate right of it a large green dog box with a roof angle of at least 45 degrees which was covered with new brown asbestos tile. The rectangular door to the dog house had been cut with a hand saw with the sawn cuttings at each of three corners extending past each other. The top right hand corner had been the object of its occupant's vengeance, being well chewed-out. To the right of the dog house was the housing for an automatic transmission, hanging off the tailgate.

Behind the transmission housing toward the cab was a stand-up vacuum cleaner, bottom side up with the brown plastic rollers turning and the extension vacuum hose flapping. There was one brown and white fold-out, reclining lawn chair. The standard double bed mattress was standing on end and bent over to the right side covering a large number of items that were indistinguishable. One wooded drawer filled with clothes rested atop the mound, with various individual items of clothing scattered here and there among the belongings. All the items were tied with a network of ropes and yarn which somehow held the conglomeration in the bed of the truck.

The driver made a left turn before I could complete my inventory. As he drove slowly toward his destination, several thoughts struck me. First, where was the dog? maybe in the front seat? Second, the degree to which I dislike moving — what a struggle it is. And finally, such a combination had to be all his belongings! All he owned in the back of one pickup truck.

Not many of us personally know a great number of people who can tie all they own in the back of a single pickup. I drove home with mixed emotions. Concern for one who had so few material possessions combined with a longing for such simplicity. Gratitude that my pickup would not hold all I own. Then it hit me. "Do not lay up for yourselves treasures on earth" (Matthew 6:19) I then realized what I own may not all fit in one pickup — but it might as well.

Julian W. Fagan, III is pastor of First Church, Pontotoc.



Ronnie Wade Grogan received the Boy Scouts of America's God and Country Award in a ceremony at West Jackson Church, Jackson. Pictured (l to r) are J. N. Tate, Jr., Boy Scout counselor; Grogan; Malcolm Massey, religious advisor for the Scouts and pastor of West Jackson.



Charles Rook, left above, surrendered to the gospel ministry on May 12 at West Main Street Church, Louisville. He has been licensed by that church; and Pastor Hubert Davis, right, presents him a license certificate.

Revival Results

Clifton (Scott): June 17-21; Hugh Martin, Philadelphia, evangelist; Slim Burns, Walnut Grove, music director; 20 professions of faith; one by letter; Billy Henry, pastor.

A reception honoring M. J. Harden and his family will be held on Sunday, July 21, from 2 until 3:30 p.m. at Poplar Springs Drive Church, Meridian. Harden has served for thirteen years as minister of education at the church.

O. Wyndell Jones, a native of Philadelphia, was recently elected as the Executive Director-Treasurer of the Iowa Southern Baptist Fellowship. His duties will begin July 15, in the office in Des Moines. Jones is the son of J. O. Jones of Union, and the late Mrs. Eva Jones. He is a graduate of Mississippi College and New Orleans Seminary. He has held pastorates in Mississippi, Louisiana, Tennessee, and Alabama before serving on the Executive Board staff as a division director for the past seven and a half years. He is married to Audie Jenkins Jones and they have two daughters, Kathy and Karen.

Leon B. Young, Meridian, director of missions, Lauderdale Association and Lelia Kay Underwood, Huntsville, Ala., have announced their wedding plans for Saturday, July 20, at First Baptist Church, Huntsville. Miss Underwood, daughter of Mrs. Polly Underwood of Oxford, Miss., and the late Paul L. Underwood, is a teacher and assistant principal in the Huntsville City School System at Lakewood Elementary School. A reception is planned in the fellowship hall at First Church, Meridian, for Sunday, Aug. 4, from 2 to 4 p.m. The reception is being given by the Lauderdale ministers' wives and the Lauderdale associational WMU.

George E. Capps Jr., associate director of the Education Commission of the Southern Baptist Convention, died June 21 at his home of a heart attack. Capps, 58, joined the Education Commission staff in 1975 after being pastor of First Baptist Church, Cookeville, Tenn., for 14 years. He also was pastor of churches in Parsons, Tenn., and Fordoche, La. The Talladega, Ala., native was a member of the SBC Education Commission and the executive board of the Tennessee Baptist Convention.

Mrs. Annie Carr celebrated her 100th birthday, Sunday, June 23 at Southside, Greenville, where she has been a member for 17 years. She was presented with a plaque from the church by pastor, Earl Ezell during the morning worship service. In lieu of gifts, a special Carpet Fund was set up in her honor. Mrs. Carr is presently a resident of Mississippi Extended Care Nursing Home in Greenville.

Robert D. (Bob) Allen of Marion, Ill., has been named assistant editor of the Baptist True Union, newsjournal for the Baptist Convention of Maryland/Delaware, according to W. Fletcher Allen, editor. Allen is a May graduate of Southern Seminary, Louisville, Ky., and is a veteran newsman.

Allen was news director at Southern seminary.

Staff Changes

Howard Taylor has resigned the pastorate of Arlington Heights, Pascagoula to accept the pastorate of



Taylor

First, Sweetwater, Longwood, Florida (located in north Orlando). Taylor has served Arlington Heights for six years and prior to that served Calvary, Greenville. He, his wife, Sarah, and their children, David and Melanie, will move to the Orlando area on August 5.

Macedonia, Brookhaven, has recently called Karen Hardy as minister of music and youth. Hardy, a recent graduate of New Orleans Seminary, received the master of church music degree while serving as music assistant for First, New Orleans.

Goss (Marion) called Mark McArthur as minister of music and youth. He began his ministry on July 14. He is a graduate of U.S.M. McArthur is married to the former Gayle Nobles of Hattiesburg, and they have a son, Chris. He previously served Baxterville. Matt Buckles is pastor of Goss.

Alvin C. Doyle has accepted the call to pastor Puckett Church, Rankin Association. Doyle has been the associate pastor of First, Ridgeland in the Hinds - Madison Association.



Doyle

Jim L. Manley resigned as pastor of Round Lick, Water Town, Tenn. to accept the pastorate of Cason, Monroe Association. He is



Manley

a graduate of Jackson State Community College, Jackson, Tenn., and received his pastoral ministries degree from New Orleans Seminary Extension. He has served as pastor of Mt. Vernon, Tupelo, and Mifflin, Beach Bluff, Tenn. Manley is married to the former Ann Morris of Jackson, Tenn. They have three daughters.

Daniel C. Hall is serving as summer youth and activities director at First, Holly Springs. Currently working on his master's degree in business administration at Ole Miss, Hall holds a B.S. from Mississippi College. He is the son of Dan C. Hall, director of the Church Music Department at the Mississippi Baptist Convention Board, Jackson.

Eugene Winkler has resigned as minister of music and education from First, Holly Springs, to accept a similar position at Bellview, Westlake, La.

Wood to Baylor

WACO, Texas (BP) — Randy M. Wood, associate dean of students at Oklahoma Baptist University, has been named director of the newly created Christian Education Center at Baylor University.

The center is designed to serve educators who have a Christian commitment by offering expertise in a number of skill areas. It will begin operation this fall, as part of the Baylor School of Education.

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Bangladesh survivors get about 200 wells

Thursday, July 18, 1985

BAPTIST RECORD PAGE 15

FENI, Bangladesh (BP) — Responding to government requests for aid, Southern Baptist missionaries will see that about 200 tube wells are sunk into the soft soil of the Bangladesh coastline, where fresh water supplies were destroyed in a cyclone May 26.

Missionaries expect also to supply materials for bamboo homes with corrugated tin roofs, at a cost of about \$500 per structure, and to import ducklings from Bangkok, Thailand. To get the farm-homestead culture of the area back on its feet, the government requested two million ducklings. Southern Baptist relief efforts are expected to total about \$100,000.

Man-made ponds and canals, used by the people as water wells, were all tainted when tidal waves in front of the storm washed over a 2,000-square-mile area. More than 200,000 homes were damaged or destroyed. Conservative estimates numbered the dead at 10,000.

Early in June, missionary R. T. Buckley, coordinator of relief for the Bangladesh Baptist Mission, brought the machinery for 50 wells to the mission station at Feni, about 15 miles from the northwestern edge of the devastated area. Working out of Feni,

teams of about five men will put down the wells under Buckley's direction during the next several months.

Because fresh water in the coastal area is found relatively high — about 20 feet underground — each team will be able to sink two to three wells a day. Total cost to set up each well is \$100 to \$200.

Much of the new well machinery will be cast by students at the Christian Industrial Center in Faridpur, a vocational school run by the Baptist mission. Fifty well heads were already on hand when the storm hit.

The massive tidal waves developed as the cyclone built fury in the Bay of Bengal. As the cyclone moved northward, it hurled the towering waves at the point of the bay where the Ganges and Brahmaputra rivers empty out into a delta. Squeezed into the delta, the surge inundated whole islands.

Buckley, from Picayune, Miss., spent much of the first weekend in June, a week after the storm, touring the district of Noakhili in the delta, surveying needs and listening to stories. One new group of Baptists, in the village of Char Alexander, suffered devastating personal loss but no loss of life.

Easthaven, Brookhaven: July 21-26; Bendon Ginn, pastor, will be the preacher; Hubert Greer, music evangelist, will lead the music.

Pleasant Hill, Quitman: July 21-25; 7:30 nightly; Gary Bowlin, Brandon, evangelist; Tom Harrison, minister of music, First, York, Ala., music; Jerry Bishop, pastor.

First, Sartartia: July 22-25; 7:30 p.m. services; Robert Godbee, former pastor, now pastor at Woodland Hills, Ala., evangelist; July 23, 11 a.m., service and banquet for the church's senior citizens; Earl Budlove, pastor.

Tyro, Northwest: July 28-Aug. 2; 7:30 p.m. services; Rudy Fitts, pastor of Parkway, Hernando, evangelist; Aaron Lewis, pastor.

Shuqualak Church (Noxubee); July 28 to Aug. 2; Tim Tucker, North Little Rock, Ark., evangelist; services at 7:30 p.m.; David Allen, pastor.

Bluff Springs (Kemper): July 18-20, 7:30 p.m.; Danny Lanier, Northcrest, Meridian, evangelist; Mrs. Sandra Branning, music; Clarence Qualls, pastor; Mrs. Kaye Davis, pianist.

Bethel, Brandon: July 21-24; Sunday, regular services; Mon.-Wed., 10 a.m., conference for women, noon luncheon and service; 7:30 each evening; Mr. and Mrs. Wayne Smith, Tulsa, Okla., evangelists; Bob Nations, Jr., pastor.

Pleasant Home, Holiday 15 North, Laurel: July 21-26; Sunday morning service, 11 a.m.; dinner on the ground afterwards; afternoon service, 1:30 p.m.; during the week, 10:30 a.m. daily and 7:30 nightly; Ricky Kennedy, evangelist; Lynn Evans, the church's minister of music; Danny Henderson, pastor.

Shiloh (Montgomery): July 21-26; Sunday services, 11 a.m. and 7:30 p.m.; Frank Roberson, pastor, preaching on Sunday; Mon. night, W. M. Hull; Tues. night, Larry Edwards; Wed. night, Richard Mormon; Thur. night, H. B. Vinson; Fri. night, Johnny Huthison.

West Jackson, Jackson: July 29-31; 12 noon and 7:30 p.m.; homecoming, July 28; Jack Nazary, former pastor, evangelist; covered dish dinner, activities building, following Sunday morning services; Malcolm Massey, pastor.

Pleasant Ridge, Woodland: July 28-Aug. 2; Johnnie Place, pastor, preaching; Jimmy Knight, Laurel, music director; services on Sunday will be at 11 a.m. and 7 p.m.; evening services, Mon.-Fri., 7:30.

First, Saltillo: July 28-Aug. 2; Larry Fields, pastor, Harrisburg, Tupelo, evangelist; Clint Nichols, concert artist and full-time music evangelist, music; Ken Anderson, pastor; services, 11 a.m. and 7 p.m., Sunday; 7:30 p.m., Mon. through Thurs.; Friday night's service will begin at 7:00 with a concert by Clint Nichols.

Mission Hill (Lincoln): July 21-26; Sunday, homecoming; services, 10 a.m., 1:30 p.m.; dinner on the ground; Mon.-Fri., 7:30 p.m.; Ronald Meeks, Corinth, evangelist; David and Marilyn Easley, music; Vann Windom, pastor.

Fairfield, Moselle (Jones): July 21-26; Alan Woodward, pastor, First, Ellisville, evangelist; Lane Bryant, minister of music, Fairfield, music; services, Sunday, 11 a.m. and 7 p.m.; 7:30 p.m., Mon.-Fri.; Harold Walker, Sr., interim pastor.

Progress (Pike): July 21-26; Stanley Henriques, pastor, Clarksdale, and former pastor of Friendship, evangelist; Billy Ray Simmons, pastor, music.

Edon, Stringer: July 21-26; homecoming, July 21; morning service, 10:30; evening service, 7:30, Mon.-Fri.; Dwight Smith, pastor, West Ellisville, Ellisville, evangelist; music under direction of Hamp Valentine, minister of music & youth, Forest, Forest; David E. Townsend, pastor.

Siloam, Meadville: homecoming, July 21; revival, July 21-25; 7 p.m.; Bob Mowrey, evangelist; Elmo Mercer, music; Jack Evans, pastor.

Goss, (Marion): July 28-31; Odus Jackson, Zion Hill, Liberty, evangelist; Mark McArthur, Goss, music; Sunday, 11 a.m. and 7 p.m. with dinner at church; Mon.-Wed., 10:30 a.m. and 7:30 p.m. Matt Buckles, pastor.

Puckett, Puckett: July 21-26; Sunday services, 11 a.m., and 6:45 p.m.; 11 a.m. and 7 p.m. during week; Alvin Doyle, pastor, evangelist; Richard Sparks, music.

First Runnelstown: July 21-26; Mickey Bounds, Monroe, La., evangelist; Sunday services, Sunday school, 10 a.m.; worship service, 11 a.m.; dinner in the fellowship hall and afternoon services immediately following; no night service; Bubba Lammons, minister of music & youth, First, Runnelstown, music; Mon.-Fri., services, 10:30 a.m. and 7:30 p.m.; the church is located 10 miles east of Pearl on Highway 42; Danny L. Chaney, pastor.

Liberty (Carroll): July 21-26; 10:30 a.m. and 7:30 p.m., Ricky McKay, pastor, Valley Hill, evangelist; Claver Blair, music director; Harry Sartain, pastor.

Glading, Rt. 2, Magnolia: July 19-21; night services, 7:00; regular Sunday morning services; Frank Danley, West View, Amite, La., guest speaker, Charles Kirkfield, pastor.

Four Mile Creek, Escatawpa: July 21-26; 7 each night; Troy Smith, full-time evangelist, Portland, Oregon, evangelist; Kenny Goff, pastor.

Providence, Rt. 1, Jayess: homecoming, Sunday, July 21; revival, July 22-25; Ralph Cranford, pastor, Faith, evangelist; Roger Smith, Topeka Church, music; Mrs. Sherry Reeves, Fair River, pianist; services, Sunday School, 9:45, worship service, 11:00; dinner served at noon hour; afternoon service, 1:00; no Sunday night service; services, Mon.-Thurs., John L. Carlisle, pastor.

Grady Wilson will speak in Greenville

Grady Wilson of Montreat, N. C., vice-president of the Billy Graham Evangelistic Association, will speak Aug. 12 at the Pastors' Conference of Washington Association. The meeting will begin at 11 a.m. at Calvary Church, Greenville.

A period of fellowship and refreshments will begin at 10:30 a.m.

Wilson will be in the association due to his participation in a revival at Lakeview Church, Leland, Aug. 11 to 14.

Roy Raddin is director of missions for Washington Association. Paul Blanchard is pastor of Lakeview Church.

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Green Valley dedicates wing

Green Valley Church, Pontotoc County, has dedicated the building marking the completion of the first phase of the construction of a new educational building. Julian Fagan, pastor of First Church, Pontotoc, delivered the dedicatory message.

Green Valley Church was a mission of First Church, Pontotoc, and was constituted as a church in 1984.

R. B. Deline is pastor of Green Valley Church and led the charge of dedication at the dedication service. Wade Allen, director of missions for Pontotoc Association, read scripture and led the dedicatory prayer.

Building committee members were Bing Crausby, chairman; Harold Carter; Otis Prewitt; James Murphree; and Thurman Wood.



Green Valley's new education wing

Homecomings

First Southern, Pearlinton: homecoming, July 21; festivities will begin with Sunday School at 9:45 and continue with the morning worship at 10:55; dinner on the grounds and a gospel sing will follow; Wendall S. Ward, Jr., pastor.

Pecan Grove Church, Ellisville (Jones): homecoming was July 7; Russell Cottingham delivered the message at the morning worship service; lunch was served at the church; afternoon song service was led by Touch of Praise, the youth group of the church; Eddie Parker, pastor.

Poplar Springs, Rt. 1, Hazlehurst: homecoming, July 21; revival services, July 22-26; Keith Powell, pastor, speaker; dinner on grounds and afternoon singing on Sunday. Nightly revival services begin at 7.

First, Satartia: July 21; ninth anniversary; Robert Godbee, former pastor, now pastor at Woodland Hills, Ala., preaching at 11 a.m.; dinner on the grounds and afternoon service of singing and testimonials; Earl Budlove, pastor.

Union (Panola): homecoming, July 21; also 150th anniversary observation; Sunday School, 9:30 a.m.; worship service, 10:30 a.m.; Charles Skutt, former pastor, to deliver the message; potluck lunch to be served at the church; evening service at 7 p.m.; revival July 22 to 26; former pastors to deliver the messages each evening at 7:30; Charles Lipe, pastor.

Chapparral Church (Wayne) observed its homecoming with Harold Anderson of Brookhaven, a former pastor, delivering the message. Lunch

was served at the church, and the afternoon was given to singing. Jimmy McDill is the pastor.

Ebenezer (Holmes): 106th anniversary, homecoming, July 21; guest speaker, Billy Rowzee, 11 a.m.; lunch will be served; revival services; July 21, 7 p.m.; July 22-24, 7:30; Gene Richardson, evangelist; Bill McLellan, Maxine Salley and Denise Storey, music.

East Union, Rt. 1, Magnolia: homecoming, July 21, 11 a.m.; covered-dish lunch, noon; services, Sunday evening, 7:00; services, Mon.-Fri., 7:30 p.m.; Joe Cothen, professor, N.O. Seminary, evangelist; Eugene Price, minister of music, North McComb, music; Dale Wilson, pastor.

Baptist Record

- Bible Book: "God's condemnation . . ."
- Uniform: *Where there's love, there's hope*
- Life and Work: *My Redeemer lives*

God's condemnation of Judah's false religion

By J. Gerald Harris
Jeremiah 7:1-10:25

In our text we have the record of Jeremiah's "temple discourse." This message proclaimed at a special festival early in the reign of King Jehoiakim is regarded by many to be the greatest sermon in the Old Testament. It marked a turning point in the life of Jeremiah. It brought him into an open conflict with the religious leaders of his day which continued throughout his ministry.

With the eyes of a true prophet Jeremiah saw the hypocritical religion and the moral decline among Judah's people which was sure to lead

to a national calamity. His message was a call to reality and repentance.

I. The temple discourse (7:1-2) — Young King Josiah had instituted a reformation movement which included the cleansing and refurbishing of the temple. During this renovation the law of the Lord was discovered. Suddenly, there was a renewed interest in the temple and multitudes of people returned to the house of God.

As the crowd of worshipers was going up to the temple, Jeremiah strategically placed himself at the entrance of the place of worship to proclaim his message. With great boldness Jeremiah called to repentance the very people who were entering the house of God.

II. The temple defied (7:3-7) — The people of Judah had placed their security in the fact that the temple was in their midst. They were more concerned about the presence of the temple than the presence of God. Having been taught by false prophets they regarded the temple as an automatic, visible seal of security. It made them feel as though they were invincible. This feeling prompted their chant, "The temple of the Lord. The temple of the Lord. The temple of the Lord" (v. 4).

Let us remember that it is vain to be near the church if we are far from God. Salvation is not creed or a code or a church, but in Jesus Christ. Man who puts his trust in anything other than the Lord Jesus Christ will one day hear the Lord say, "I never knew

you. Depart from me ye that work iniquity" (Matt. 7:23).

III. The temple defiled (7:8-11) — The people of Judah had come to believe that they could engage in all kinds of immorality and idolatry, and then run to the temple under the false assumption that they were secure. In verse 9, there is an allusion to the breaking of six of the ten commandments. The people felt that they could transgress God's laws, then stand before God in His temple and go through a rite of religious ritual and be delivered (7:10-11). In reality they had defiled God's house of worship and had turned it into a hangout of crooks and reprobates.

This was the same situation which Jesus confronted centuries later (Matt. 21:13, Mark 11:17, Luke 19:46). Unfortunately, we must contend with the same problem in our day. There are those church members who sow their wild oats all week long and then come to the house of God on Sunday to pray for a crop failure. Note the Lord's comment about such people in Matt. 15:8-9 and Isaiah 29:13.

IV. The temple destroyed (7:12-14) — Through Jeremiah God declares that because the people had substituted the ritual of the temple for morality it was scheduled for destruction. In case anyone doubted that God would fulfill His promise of judgment, the people were reminded of what happened at Shiloh. Shiloh was where the tabernacle was located in the land of Canaan after the 40 years of

wilderness wanderings. Yet when God saw the wickedness of the people, He used the Philistines to destroy Shiloh. So Jeremiah used this well-worn event in history to prove that no place is so sacred that it is invincible when the people who congregate there defy the wrath of God.

There are those today who do not believe that the day of judgment is coming. There are many who believe that God is too good to permit anyone to be eternally lost. We need to be reminded of the words of the Holy

Spirit who inspired Peter to write, "The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance, but the day of the Lord will come" (II Peter 3:9-10). The expression "the day of the Lord" refers to that period of time which will culminate in the final judgment of those who are outside of Jesus Christ.

Gerald Harris is pastor, Colonial Heights, Jackson.

My redeemer lives

By David W. Spencer
Job 19:13-27

I. Cultural context
Two important matters need to be kept in mind as we study this passage. The first is the theology current in Job's time that after death there really was no life of any quality. There was merely the shadowy existence of the grave or Sheol. That concept made it extremely important that a person's character be vindicated in this life. Job is concerned that once he's dead people may continue to think the worst of him.

The other cultural matter concerns the use of the word Redeemer in verse 25. Ancient family and tribal laws pointed out the need for a goel or kinsman-redeemer. In every family the members knew who their goel or next-of-kin was. It fell to this goel the responsibility of redeeming property which had been lost to debt, redeeming family members from slavery, redeeming land that had been lost by death, redeeming the value of the dead by marrying his widow and raising a son, and avenging the death or injury of the family members. The book of Ruth gives us a beautiful picture of the goel or redeemer's work. Boaz was that family's kinsman-redeemer.

In his own precarious position, having lost his children, his property, his status, and his health, Job's only hope was his goel or redeemer. But who was his redeemer? His children were dead and his family and friends had forsaken him! There seemed to be nobody who would stand up and redeem Job. God was his only hope!

II. Key words
The famous phrase in verse 20 "the skin of my teeth" is difficult to translate. It has been suggested that it means his teeth had fallen out, his cheeks were so thin that they barely covered his teeth, or he had so many sores that the only skin left was that on his gums.

III. Interpretation
In verse 13-22 Job draws up the battle lines as he sees them. He stands alone against the world. There seems to be no redeemer, no helper left to come to Job's aid and he is certainly not able to help himself. Here is a pathetic picture of how suffering alienates people. The sufferer comes

to believe that he is all alone. Often he is. Here is a great opportunity for ministry through small groups like a Sunday School class.

In verse 25 Job dares to hope that redemption will come one day. Perhaps even after death, Job's Redeeming God will clear his name! This thought makes him swoon because it seems too wonderful to be true. Though the theology of Job's day did not include life after death, Job seems to be wrestling with this concept as the passage closes.

IV. Eternal truth
Like Job we too reach the realization that we need a Redeemer because of "the mess we're in." Our sickness is sin and our Redeemer is Jesus Christ. That thought also can make our "hearts yearn within us."

The passage also teaches the important truth that we may or may not have our cases vindicated on this earth. There are no guarantees that we'll come out of this life "smelling like a rose." Jesus was crucified, Stephen was stoned, and Paul was beheaded. Yet their Redeemer has vindicated their causes. It is simply enough to know that "my Redeemer lives."

Spencer is pastor, First, Long Beach.

Bolivar team will build in Indiana

Bolivar Association is sponsoring a mission project this year in Mooresville, Indiana. The Bolivar group will construct a house that will serve as pastor's home for Five Points Baptist Church.

Five Points has about 100 members, with 50 to 60 attending Sunday School.

Those who planned to go on the July 13-20 trip are Mr. and Mrs. Doc Brown, Mr. and Mrs. Merle Anderson, Mrs. Joyce Johnson, Charlton Johnson, Robert Haney, Mr. and Mrs. Quitman Deloach, and Mr. and Mrs. Odis Henderson. Henderson is director of missions, Bolivar Association.

Where there's love, there's hope

By Anthony S. Kay
Hosea 11:1-4,8; 14:1-4

The lesson this week is a culmination of the basic themes of Hosea — the love of God and the freedom of man. The first four verses of chapter 11 are some of the most beautiful passages in the book. These express love and hope. Chapter 14 also reveals God's ultimate purpose for his creation and depicts the love of God.

Observe, the rationale of God's love. The question may be asked, "Why does God love?" It may be answered by the statement concerning God, namely, "God is love." He loves because it is his nature. To begin to understand the love of God it must be understood in light of its contrast to human love. God loves with agape, not eros. The love of God for his people is not brought about because of their worth but because it is his nature to love. God loves us because we are who we are. The love of God is so amazing and so divine. We must also examine the reasons for man's plight. Israel had gone away from God and God wanted to restore relationship with her. The plight of Israel and what happened to her parallels our own experiences as we examine the situation closely. Chapter 11, verse 2 indicates that

the more God desired fellowship with his people, the more they went away from him. They did the exact opposite of what He wanted. Verse 4 suggests that God binds man with cords of love. The real problem of Israel, as well as ours, is one of responsible freedom. God does not take his people and enslave them without choice. There are no bands of steel, leather, or other substance. The only bands that God uses with his people are those of love. This love is strong and capable from God's standpoint but is fragile and weak from ours. There is risk involved here. Yet, for man to have a relationship with choice, he must also accept the responsibility; making the right or wrong choice. Hosea ably illustrates the fact that we make the wrong decision many times. Thus, because God gives us freedom to respond to him, we are a people at risk. We, like Israel, can stray from God, but where there is love, there is hope.

The culminating purpose of the book is seen in chapter 14:1-4. Here Hosea describes the restoration of relationship. Israel is out of fellowship with God. The only means whereby the relationship may be restored is for

Israel to return to God. She must realize that her plight is due to her sins. She has not wandered from God because of her stumbling in the dark. She has willfully departed from God's bands of love and now must return (actually repent) to God. D. L. Moody describes repentance in military terms. He suggests one must halt, come to attention, and do a right about face. This requires that one make a definite change of direction, in other words, the development of a Christ-like lifestyle.

God awaits the return of Israel as he awaits the return of his children today. William J. Kirkpatrick has pictured so magnificently the love of God for his wayward people in the hymn, "Lord, I'm Coming Home."

*I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home.
Coming home, coming home,
Never more to roam,
Open wide Thine arms of love,
Lord, I'm coming home.*

With God's love and men's response, there is hope.

Kay is pastor, First, Calhoun City.

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